Racial Consciousness-1933.

THAT WORD "NEGRO"

The Chicago Defender, in its efforts to give members of the Race a consciousness of their political, civic and individual rights as Americans, has run into a violent difference of opinion from certain of its readers who believe that the word "Negro" is necessary to racial progress. A letter from one of these, apparently a person of considerable erudition, was printed in last week's issue of this newspaper, and contained some interesting points.

"I cannot agree—and I believe there are many other Negroes who cannot—that the use of the term 'American Negro' lies at the base of so much of the racial prejudice in this country. On the contrary, I believe that some distinguishing term is highly necessary, for why should we pool our Roland Hayeses, Meta Vaux Warwicks, Marian Andersons, Paul Robesons and Booker T. Washingtons with the great hosts of Lawrence Tibbettses, Daniel Chester Frenches, Walter Hampdens, John Grier Hibbenses and other immortals and near-immortals of which the white race, in its many more years of power and culture, has such an abundance?"

That is an interesting question, but certainly not one which cannot be readily answered. The reply is simply that what we hope to gain is a submergence of all racial identities beneath a blanket of pure, unadulterated Americanism. After all, the Roland Hayeses and the Robesons and the rest of those named form a very small proportion of those of us who are classed as Negroes. And as Negroes they get a much smaller percentage of space in daily newspapers than do those men and women who, in one way or another, find themselves involved with the laws of the land. There is, moreover, a tendency on the part of white newspapers to forget to mention the racial identities of those who fall within the class of activities engaged in by our artists and educators, while only in rare cases do they forget to state that a man on trial for robbery or murder is a "Negro."

We have no intention of trying to get away from the word "Negro" as such. We are interested primarily in bringing about a new trend of thought, not only among ourselves but among white people. What we are speaks for itself—it is perfectly obvious. Consequently there is no reason why we should go about shouting that we are black. Anyone seeing us can tell that—but anyone seeing us does not know offhand that we are Americans—that we feel ourselves to be men and women, and just as definite a part of the great American body politic as any other person living. What we are trying to say to men and women of America is that we, as men and women of America, want an equitable share of all the rights and privileges that pertain to American citizenship.

The word "Negro" may mean one thing to us—to the average white person it means something entirely different. It means a rapist, a chicken thief, a sluggard, a dullard, a liar, a prostitute. To the average white American the word "Negro" means John Henry, Andy, Wishbone, Uncle Tom, Rastus and Mistuh Bones. It means

THE GENTLEMAN FROM JOHNSTOWN

REPRESENTATIVE Hiram G. Andrews of Johnstown, Cambria County, declared, "I am tired of hearing white men censured for referring to colored people as 'Niggers' and 'darkies' when such reference was made in a humorous sense." Mr. Andrews was referring to a motion made by Samuel Hart to expunge from the records all remarks concerning "Niggers" and "darkies" made during the course of an address by J. M. Rose of Kentucky before a joint session of the Pennsylvania State Legislature.

It is difficult to understand how a member of the Pennsylvania State Legislature could defend the bad manners of Mr. Rose until one knows that Mr. Andrews comes from Johnstown and what Johnstown represents. Johnstown, Pennsylvania, is one of the most backward towns in this State. It is shot through with ignorance and prejudice. When these facts are known it is easy to realize that a representative of that district would naturally be too ignorant to understand that gentlemen don't offend their hosts.

THE TRIBUNE congratulates Representatives Hart and Harris for having sufficient courage to object to the statements of Mr. Rose and to attack the gentleman from Johnstown. It is noted with pleasure that the majority of Representatives voted to expungs from the record the sentatives voter to expunge from the record the ungentlemanly references. There is some hope for Pennsylvania. The incident proves the need for Negroes in the State Legislature.

Mayor Of Johnstown Says Andrews Should Apologize

"I wish you to know that the two words you use (niggers and darkies) are not in my vocabulary, when I speak to an audience, whether it be for votes or to greet the audience, or to welcome a convention or in any other capacity, I never address them as a certain class or nationality race or religion."

That is the statement of Mayor Eddie McCloskey of Johnstown, Pa., in a written communication to the TRIBUNE in which he takes exception to branding his city as ignorant and backward because Representative Hiram G. Andrews of Johnstown, had endorsed the use of those words in referring to citizens of color.

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The whole situation arose out of a discussion in the State Legislature early last month when Hon. J. M. Rose, of Kentucky, addressed the Pennsylvania assembly and in the course of his remarks he referred to certain members of the legislature as "niggers and darkies".

Representatives Hart and Harris, of Philadelphia, immediately arose and had the remarks stricken from the record.

It was then when Representative Andrews, of Johnstown, attempted to defend the language of the Kentuckian by saying that he was "tired of hearing white men censured for referring to colored people as 'niggers' and 'darkies' when such references were made in a humorous sense."

Andrews Censured

The TRIBUNE wrote an editorial censuring Andrews saying that he came from one of the most backward towns in the state, and a copy of the editorial was sent to the Mayor of Johnstown. "I have always resented such remarks and I feel that Mr. Hart and Mr. Harris are both deserving of an apology from Mr. Andrews," Mr. McCloskey stated.

BILL TO BAN RACE EMPHASIS IN THE PRESS

A resolution which calls upon the press of Maryland to ban harmful emphasis on race or nationality, introduced Monday by Delegate Thomas D'Alesandro of the First Legislative District of Baltimore, was adopted by the State Legislature last week. The resolution was as follows:

Resolution relative to newspaper headlines and articles tending to bring reproach or opprobrium upon any race or nationality.

"Whereas, In connection with certain incidents, events or happenings, newspapers frequently use glaring headlines and articles which tend to bring reproach upon a particular race or nationality by using the nationality or race of the particular individual involved; and

"Whereas, It is a well-known fact that neither disgraceful acts nor crimes are inherent in any particular race or nationality; and

"Whereas, Such reference to race or nationality wound the feelings of the many innocent members of such race or nationality and have the effect of creating animosities and fomenting strife against such race or nationality; and

"Whereas, The vast majority of all races and nationalities living here are loyal citizens of the country, which loyalty has been demonstrated and shown on many occasions; and

"Whereas, It should be one of the purposes of newspapers to create a spirit of good feeling and fellowship among all races and nationalities within our borders; therefore

"Be it Resolved by the House of Delegates of Maryland, That the practice of newspapers in featuring in headlines and emphasizing in articles nationality or race in connection with any crime or disgraceful act or conduct is to be greatly deplored; and be it further

"Resolved, That the proprietors and editors of newspapers published in the State of Maryland be and they are hereby requested to cease featuring and emphasizing in headlines and articles all reference to race or nationality which tend to bring reproach or opprobrium upon such race or nationality."

Which was read and ADOPTED.

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Negro Must Improve His Own Condition Thru Thrift, Education, Not Thru Alien Propaganda

Sensible Negroes know that in whatever section of the country they happen to make their home, it is up to them to improve their own condition through thrift, economy and education as they seek to work with, and not against the white people of respective communities. He must cooperate with white people who are able to open up avenues for him through which he can use his talents.

But in as much as the Southland is considered the home of the greater bulk of the Negro population, it is in this section that his greatest opportunities lie, because of the vast racial and interracial activities creating undeniable inter-dependent race relaitons, particularly regarding the progress of labor, capital and ecomy.

All less fortunate races living in the same territory and under the same government with a more fortunate people have gained the respect and admiration of the more fortunate thru racial solidarity in thrift, economy and education while working for the general advancement of their respective countries. In this, the Negro is no exception and, if ever he is to make fundamental racial advancement, the American Negro must do so through these identical channels, and not by listening and adherring to alien propaganda entirely inapplicable to American standards of living; and in which the American Negro has been schooled .

Quotation reprinted from the New Orleans Item and sent in by the White Associated Press which demonstrates how Communists and other alien influences have been able to sway some of the less thoughtful Negroes in Alabama through promises of bettering their condition by methods altogether beneficial to the Communistic movement in America but very detrimental to all Negroes who embrace it:

Tell of Plot to Stir Race Hatred

Tuskegee, Ala., Jan. 19, (AP)—An attempt by "sinister alien influences" to sow seeds of discord between whites and Negroes was reported to the Alabama Interracial Commission by its secretary, James D. Burton, at the annual meeting here yesterday.

The influences, Burton charged, were working among Alabama Negroes "seemingly with deliberate purpose" to bring about "discord and suspicion" between the two races. Burton handed in his resignation as interestate secretary of the commission pointing to a lack of funds to carry on the work.

Dr. K. E. Barnhart, professor at Birmingham-Southern college, told the commission most crime is committed by the illiterate or by the poorly educated and that much of the crime among southern Negroes can be traced to those lacking education.

Speakers included also Charles D Debardeleden of Birmingham, Dr. R R. Moton of Tuskegee Institute and Dr. H. M. Edmonds, elected state chairman.

Leading Negroes of the United States who feel called upon to help in shaping the destinies of the American Negro, should advise strongly against acquiesence of the Negro in impracticable propaganda brought to this country by foreign sowers of discord, who think they can use the Negro as their gun powder in the furtherence of their cause, though they know that the Negro has everythnig to lose. This is of but little importance to Communists. They are under orders from Moscow and are paid with Russian gold.

CAN WE WORK TOGETHER?

The question which menaces the progress of Houston Negroes more than any other single problem is this, "Can we work together?" Not necessarily, "Can we always agree?" But rather, "Can we, in spite of our disagreements and differences of opinion, find a common ground for working together for the common good?" If this question can ever be answered sincerely in the affirmative, the future has in store whatever we wish for it to have in store.

We have seen the fruits of working apart. It is a sad story of killing each other off, and delaying or destroying benefits to the Negro community which it might otherwise easily obtain. We have fought each other and we have fought every worth while proposition which somebody else has started so much and so long, that it is now a serious question in the minds of thinking men and women whether we can work together under any circumstances or for any purpose.

The merits or demerits of our controversies aside, it does seem to The Informer and Freeman that somewhere, sometime, somehow, it might be possible for the Negroes of Houston to lay down their selfishness long enough to make a real effort toward a united thrust at the economic, social, and political problems which sorely beset our racial group in this community.

We repeat that our greatest question is, "Can we work together?" What will the answer to that question be?

THE "LAZY" NEGRO

WE can always depend upon certain upper class, dicty Negroes to take up the maligning of the race where the white folks leave off. For years it has been a constant song of the Southern Nordics that "the Negroes are shiftless and lazy," and this furnished an excuse for robbing and exploiting them more severely.

Now come two Negro white-collar men saying the same thing. Speaking in Baltimore recently, Rev. A. Clayton Powell, pastor of Abyssinian Baptist Church, New York City, is reported by a Negro newspaper as lamenting that "employed have been given food and clothing so long they have become lazy and have no desire to work. Then comes Prof. Howard L. Cornish of Morgan College, Baltimore, telling an Annapolis audience that the reason so many Negroes have been put out of jobs was laziness. "The porter has been caught sleeping so much," says this intellectual, "that the white man has replaced him." What bunk!

When he ought to be worried about how the starving ragged Negroes are to get an equable share of the relief food clothing and emergency work, Rev. Powell is lying asleep nights worrying about whether they will work any more if and when prosperity comes. He is afraid we'll all get lazy and grow reluctant to be exploited. But most Negroes, whom he is supposed to represent, are more concerned about whether we'll get food, clothing and shelter for ourselves and our babies. To insinuate that the mass of unemployed Negroes now existing on miserably inadequate doles will always be content with such an existence, when there are opportunities to better their economic condition by working, is to fly in the face of all human history and to insult our hardworking race.

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Racial Consciousness-1933

USING THE TERM "NEGRO."

The Chicago Defender is very much perturbed over the use of the term Negro. In a mood of depression it laments that:

"There is no reason why we should go about shouting that we are black. Anyone seeing us can tell that; but anyone seeing us does not know offhand that we are Americans—that we feel ourselves to be men and women, and just as definite a part of the great American body politic as any other person living. What we are trying to say to men and women of America is that we, as men and women of America, want an equitable share of all the rights and privileges that pertain to American citizenship."

That we are "a definite part of the great American body politic" is a fact well-known and recognized. The transcendent question confronting us is how are we going to assume, as a race, a higher and more commanding status in American life. Is it to be achieved by quibbling over the use of a word? In what manner does the term Negro retard our progress in wanting "an equitable share of all the rights and privileges that pertain to American citizenship?"

Whether we call ourselves "Negroes," "Afro-Americans," "Americans," or "colored people," "an equitable share of all rights and privileges that pertains to American citizenship" will never be realized by a wish. "Wanting" is one thing; getting is another. The white races in America do not come into their own by merely wishing.

The Chicago Defender seems to be supersensitive over what others think about us, and says:

"The word 'Negro' may mean one thing to us—to the average white person it means something entirely different. It means a rapist, a chicken thief, a sluggard, a dullard, a liar, a prostitute. Negro means John, Henry Andy, Wishbone, Uncle Tom. Rastus and Mistuh Bones. It means the end man in the minstrel—the roustabout on the levee, the banjo strumming, blues singing darky of song and story."

The person who wrote this wail of anguish must have been in the throes of an acute attack of inferiority complex. The New York Age challenges the accuracy and truthfulness of any assertion that Negro is synonymous with chicken thief, sluggard, liar and prostitute. Are we to be given to understand that white and colored and other abstract and concrete racial appellations have no association with chicken thief, sluggard, liar and prostitute? And would we purge ourselves of undesirable characters were Negro dropped from our vocabulary?

Instead of worrying so much about what others think let us first give more consideration to what we think of ourselves. It is not necessary to discuss at length the regard in which members of the race hold one another or as a group. Before expecting others to think highly of us we first must think highly of ourselves as a race. But "thinking" alone will not bring about desired results. Nor will usage of any particular racial cognomen. For action, not words, is fundamental and essential to our progress.

Bert Williams would never have reached the heights achieved as one of the world's greatest comedians had he been born white. He owed his remarkable stage success to innate ability to faithfully portray a type of his race. No one will dispute the statement that Booker T. Washington won world-wide fame because of and despite the fact that he was a Negro.

Disparaging reference is made by the Chicago Defender to "the roustabout on the levee," "banjo strumming" etc., but Paul Robeson has made a place for himself in the theatrical world by singing "Ole Man River" in a levee environment. Twenty years ago he never would have been given the opportunity, for a white man under cork would have been cast for the role. As for Roland Hayes, he first attracted favorable attention by singing Negro spirituals. They paved the way for his possible susequent triumph. Richard B. Harrison owes his ascendancy in the drama to his racial identity. Because "The Green Pastures" is a Negro play it has been attracting large and appreciative audiences at every performance for several seasons and has played to larger receipts than most white plays. Mrs. Malone and Madam Walker were not concerned in what "Negro" meant to the average white person when they amassed their respective fortunes.

The argument advanced by the Chicago Defender that we must change the American thought and wipe out race prejudice by forgetting the word Negro is fallacious reasoning. We confess that overemphasis is placed on "Negro" in the headlines of the daily press, but the race papers, including the Chicago Defender, are also guilty of this tendency. After all it is connotation which has done the term harm. Irish, Jew, Italian, English or American would be likewise affected under similar circumstances.

It was significant that the race weeklies took great pleasure in commenting on the fact that "no Negro has ever attempted to take the life of a President.' Not one used American instead of Negro And after all we prefer to be Americans when we are speaking of our nationality. The twelve million people in this country must have some distinguishing racial appellation to give it an ethnological classification among the races of the world.

We have given America its most original and distinctive native music. Instead of "Negro music," we ask the Chicago Defender what word would it substitute if we should act upon its sage advice and forget the term "Negro?"

THAT WORD "DARKEY"

Recently the eminent Father Charles E. Coughlin was heard using the word "darkey" in one of his weekly radio sermons. James C. Wright of Washington, D. C., a listener, immediately sent a wire of protest and added: "Would Jesus Christ or Abraham Lincoln call loyal colored Americans darkies as you did over the radio today?"

The pastor of the famous Shrine of the Little Flower, perhaps, is one of the most convincing radio orators in the world today. He has gained much prestige from his impartial outlook. It is unfortunate that he employs the word "darkey" in his rich vocabulary.

Mr. Wright's protest is just another example of the inconsistency of the Negro's action. Why wait for Father Coughlin to strike at the use of this objectionable word? The "darkey" crusade should have been launched against the song publishers of these United States long ago.

A few of the songs which must be destroyed before Mr. Wright and his followers meet success are "Darkness on the Delta;" "Underneath the Harlem Moon", and the greatest of all, "That's Why Darkies Were Born."

How any self-respecting Negro can listen unprotestingly to the cheap propaganda conveyed in these and other songs, is a mystery indeed. Thousands of white people shout the word "darkey" from the stage and radio. Negroes bellow the word in the streets. Sepian orchestras are paid to "put them over" to the public in jazz syncopation;—the average Negro citizen is satisfid. Few if any utter a word of protest.

Now, after sitting supinely and silently, one Negro has decided to blame Fr. Coughlin for the use of a word that is featured in the music of this country so widely that even white infants catch it and include it in their early vocabulary. Under present conditions the Rev. Fr. Coughlin might have indeed uttered what he believed a "standard" word.—*Selected*

SPIRITUAL VALUES

It is news that a prominent Negro minister was jailed on the charge of reckless driving and at the same time was void of convincing evidence of his soberness. That news happened to be a type of public property which could not escape the public information.

The incident, as reported, is to be regretted. The information has no value except in the nature of a warning, but it does involve values too long overlooked, too little esteemed and too carelessly toyed with.

There is not much left when those values are gone.

No group has clung more steadfastly to the spiritual values of life than the Negro, and none has risen more steadily by virtue of the hope that their existence gives.

That which destroys them is a menacing danger to be met and offset by some means. By this, we do not mean spiritual excitement of the emotional kind which are on and off with spasms, but eternal, permanent values that keep uppermost in the transactions of every-day life.

We mean values that reign in human conduct and help to decide a course of action on the merits of its respectableness and the ultimate issue of its social benefit.

In other words, thoughtful consideration of the consequences that may grow out of it to others as well as to one's self.

The sense of truth is that the world's dilemma is due more to lack of this consideration than to anything else, and the fault for it lies in the constant practice of placing other less worthy things above it.

In the past two decades when the feverish effort to modernize everything and create new standards has been the ruling passion, there has grown the spirit of get-by-with-anything so strongly until within-the-law license rather than moral tenor is the governing code.

These values have been left to be conserved by our religious and our educational institutions and nothing depicts the tendency of our plight so woefully as when there are indications that our religious institutions are loosed from their ancient moorings and its priesthood unable to hold.

Spiritual values are basic; they are fundamental; they are casual; they represent the hub around which all things else turn. They are the motivating urge to underlie the fabric of human society, and leaders of thought and action commanding social institutions have the strenuous duty of keeping them uppermost amid the vast number of other values that arise as result of the whirling progress of science. They do not change in substance, however much of the modification of form is demanded in the course of changing customs and practices. Perhaps, to appreciate the relativity of customs and morals and conserve the value of the latter in the meantime, is the point where Negro religious leadership fails of differentiation between what is and what ought to be.

But there is now a growing initial tendency to shift emphasis to spiritual values without unduly disturbing the standards reached in other things. The task is tedious, and, in many instances, without much sympathetic accord, so far has been the swing away from it.

In this task, the intelligent Negro minister may find his genius taxed; but his hope of justifying his place in the scheme of the future depends on how broadly he appreciates the position in which circumstances have placed him.

We are not now discussing the reason for this lack of appreciation of spiritual values among Negroes, but there is a reason that should be sought. Let's dig deep first into the individual motives that prompt the neglect of it. Let's survey the field in search of results that accrue from neglect of it. It is not far to seek.

Let's face the findings, the painful truth of disorganized interests and feeble coherence, the disposition to see no further than shown and act only with personal defense or self-aggrandizement in view.

"Darky"

Assistant City Attorney Lucius Cary should know by this time that the term "darky" is not construed by self-respecting Negroes as a term of endearment. It is a direct insult, and no persons excepting those who are disregardful of the sensibilities of a weaker people or who are woefully uncultured will insist upon its use.

In his conduct of the cases arising out of the segregation ordinance which he drew, sponsored and defended, Mr. Cary was reproved by opposing counsel for the use of the term and the judge trying the case sustained the objection of the complaining counsel who happened to be a Negro.

Not much is expected of some people, but when a person has had the advantages of training in the law, he should be able to recognize inconsistencies when they are so patent. Those who make a habit of styling Negro Americans "niggers" and "darkies" are their main oppressors. Negroes do not relish either this brand of affection nor the terms of endearment employed by their oppressors in referring to them.

Baltimore Public School Text Books' Sole Reference to Negro is By Way of Offensive Epithet

Afro in Letter to Director Francis M. Wood Asks That Junior High School Text Book Be Banned From the System.

The AFRO's Letter

March 10, 1933.

Mr. Francis M. Wood,
Director of Public Schools,
Administration Building,
Madison and Lafayette Aves.,
Baltimore, Maryland.

Dear Mr. Wood:

This letter is to protest against the use of "Literature in the Junior High School, Book One," by Emma Miller Bolenius—published by Houghton Mifflin Company, New York City.

This book takes great pains to indicate the contributions of many elements of our population to American life.

The only reference I can find to the Negro is "On Guard," by Harry M. Kieffer, in which a black man is characterized most unfavorably, and to make matters worse is referred to as "an old d——."

The request is that this text be discontinued in our schools, and in addition, our committee on text books be instructed to look over proposed texts more carefully so that those which refer to colored people in offensive language be dropped from consideration without further ado.

Very truly yours,
THE AFFRO-AMERICAN CO.,
Carl Murphy,
President.

The Offensive Story

From "Literature in the Junior High School, Book One, by Emma Miller Bolenius." Published by Houghton Mifflin Company, New York City.

ON GUARD
Harry M. Kieffer

One of the best sources of historical information about details of distant times is diaries, letters, reminiscences, etc., in which people who lived at that time give personal experiences.

The following incident is from the Civil War period. It is written by a man who enlisted as a drummer boy in the One Hundred and Fifteenth Regiment of the Pennsylvania Volunteers.

Put yourself in his place as you read, for he was very little older than you.

About the middle of May, 1864, I wearily trudged along the road in the neighborhood of Spottsylvania Court House, in search of my regiment. I had lost the regiment early in the day, for I was so sick and weak when we started in the morning that it was scarcely possible for me to drag one foot after the other, much less keep up at the lively pace the men were marching.

Thus it had happened that I had been left behind. As I lay there with half-closed eyes, feverishly wondering where in the world I was, and heartily wishing for the sight of some one wearing a buck-tail on his cap, I heard a well-known voice talking with some one out in the road, and leaning upon my elbow, called out eagerly:

"Harter! Hello! Harter! Harter!"

"Hello! Who are you?" replied the sergeant, peering in among the trees and bushes. "Why, Harry, is that you? And where in the world is the regiment?"

"That's just what I'd like to know," answered I.

We concluded to put up a shelter, or rather, I should say, Harter did so; for I was too sick and weak to think of anything but sleep and rest, and lay there all full length on a bed of soft pine needles, dreamily watching the sergeant's preparations for the night. Throwing off his knapsack, haversack, and accoutrements, he took out his hatchet, trimmed away the lower branches of two pine saplings which stood some six feet apart, cut a straight pole, and laid it across the ridgepole, staked them down at the corner, and throwing in his traps, exclaimed:

"There you are, 'as snug as a bug in a rug.' And now for water, fire and a supper."

A fire was soon and easily built, for dry wood was plentiful; and soon the flames were crackling, and lighting up the dusky woods. Taking our two canteens, Harter started off in search of water, leaving me to stretch myself out in the tent, and—heartily wish myself at home.

Shortly the sergeant returned.

"I tell you, Harry," said he suddenly, as he stepped into the circle of light in front of our little tent, and flung down his canteens, "there isn't anything like military discipline. I went down the road here about a quarter of a mile, and came out near General Grant's headquarters, in a clearing. Down at the foot of a hill, right in front of his headquarters, is a spring; but it seems that the surgeon of some hospital near by had got there before the general, and had placed a guard on the spring, to keep the water for the wounded. As I came up, I heard the guard say to a d—— (offensive epithet which the AFRO does not print), who had come to the spring for water, with a bucket:

"'Get out of that, you black rascal; you can't have any water here.'

"'Guess I kin,' said the d——. 'I want dis yere water for Gen'l Grant; an' ain't he a commandin' dis yere army, or am you?'

"'You touch that water, and I'll run my bayonet through you,' said the guard. 'General Grant can't have any of the water at this spring till my orders are changed.'

"The d——, saying that he'd 'see 'bout dat mighty quick,' went up the hill to headquarters, and returned in a few moments, declaring that—

"'Gen'l Grant said dat you got to gib me water outen dis yere spring.'

"'You go back and tell General Grant, for me,' said the corporal of the guard, who came up at the moment, 'that neither he nor any other general in the Army of the Potomac can get water at this spring till my orders are changed.'

"Now, you see," continued Harter, as he gave me a tin cup on a stick to hold over the fire for coffee, while he cut a slice of pork, "there's something mighty fine in the idea of a man standing to his post though the heavens fall, and obeying the orders given him when he is put on guard, so that even though the greatest generals in the army send down contrary orders to him, he'll die before he'll give in. A man is mighty strong when he is on guard and obeys orders. Though he's only a corporal, or even a private, he can command the general commanding the army. But I don't believe General Grant sent that d—— for water a second time."

Racial Consciousness-1933

Delegated Leadership

A number of years ago the Negroes who at that time headed the various organizations in Oklahoma City, met in the office of Dr. A. Baxter Whitby and decided that in times of stress the various organizations would unite under a definite policy. In keeping with this sane idea of unity the heads of eleven civic and religious organizations met last Thursday and adopted a proceedure regarding a proposed conference to discuss a permanent boundary line to be fixed between whites and Negroes in Oklahoma City.

In the Thursday parley it was agreed that the rights of Negroes would be seriously impaired, were Negroes of the city to accept membership in a conference which inferentially assumed that laws could or should be passed segregating citizens of color. This is the considered judgment of the sane, sober thinking, delegated leadership in Oklahoma City. Black Dispatch

And when we say "delegated leadership," we mean by that statement that the position taken was adopted by men and women who have been given authority by Negroes in Oklahoma City to speak for their group. No individual should assume that he has the arbitrary, unauthorized right to express his individualism upon grave questions. Every race on earth recognizes this sort of effective organization except the Negro. Okla. City Okla

Four years ago, when the oil boom struck Oklahoma City, the Black Dispatch suggested then that the Negroes should meet somewhere in the city and adopt a uniform policy as to oil. At that time oil leasing was a great game here and few Negroes would listen to anybody. This writer was roundly cursed for two speeches we made, and several editorials written, dealing with the need for this type of intelligent action. 6-1-33

As a result of their selfish, ignorant individualism, Negroes in Oklahoma City have had stolen from them the greatest oil pool in the world. Petroleum experts agree that the Negro section of the city sits over the deepest stratum of oil sand ever discovered. Four years ago, with this vast wealth in our grasp, we refused advice; we refused council, and as a result some lost their property outright, some signed documents disposing of their mineral equity without knowing what they were doing, and no one in the district where the oil drills are now, have received enough money to take a decent vacation trip. White drilling companies started Negroes to fussing and cursing one another, while they stole this valuable oil territory.

In a recent court action regarding oil the judge refused a finding in favor of Negroes because, according to the judge, just as many Negroes swore to a set of facts in opposition to theN egro petitioners as testified for the cause of action. This court action was lost because Negroes could not unite.

Today we face a problem in segregation. In face of the fact that the due process clause to the U. S. Constitution fully and adequately protects all citizens in their property rights; in face of the fact that the U. S. Supreme Court has delivered a flock of opinions which give clarity of vision as to the intent and purpose of fundamental law on this subject; in spite of the fact that the Negro leaders in Oklahoma City have met and decided that we may endanger our rights by countenancing such a conference, or by having anything to do with it, we have individual Negroes who arrogate to themselves the right to go and "see what de white folks want."

It ought to be patent to every Negro that the legislative function is vested in the city council. No semi-official parley could effect out of its deliberations a law or an ordinance. The obvious intention of the proponents of this meeting is to convert the unwitting presence of Negroes in their meeting, into a fake setup with which members of the city council will later be regaled, and asked to pass a segregation ordinance based upon such fake agreement.

The thing which every Negro in Oklahoma City should do is to stay away from any such proposed meeting. No good purpose can be served by attending. Most of all, we would like to see a miracle performed. We would like to see Negroes agree for once in their livesto act concertedly and unitedly together.

"THE SINGING DARKIES."

In his account of the gala opening of the Radio City Music Hall, Edward Angly, who was given the important assignment to cover the historic event for the New York Herald Tribune, made the following statement: "The dish of German talent was then replaced with an importation from London, Kirkwhite and Addison, dancers. They gave way to the singing darkies of Alabama—the first appearance of the Tuskegee Choir in New York." age 1-7-33

This objectionable reference to the students of Tuskegee Institute as "the singing darkies from Alabama," aroused a storm of protest from colored and white citizens, bringing to the attention of the editors of the Hearld Tribune that the term "darky" is most offensive to all self-respecting Negroes and to many white people. New York, N.Y.

The exchange of correspondence between Mrs. Clara Burrill Bruce, assistant resident manager of the Paul Laurence Dunbar Apartments, and Grafton S. Wilcox, managing editor of the Herald Tribune, succinctly reflects the two points of view on the subject: In her first letter Mrs. Bruce wrote: "It ill becomes a great newspaper like the Herald Tribune to permit any member of its staff to refer in its columns to the members of the renowned Tuskegee Choir as 'the singing darkies of Alabama.' I note that your correspondent very properly does not characterise the Italian artists as 'singing wops,' the Jewish as "singing sheenies' and so on."

To which Mr. Wilcox replied:

> "Certainly the Herald Tribune would not refer to the Italians as 'wops' or the Jews as 'sheenies.' That would be opprobrious, of course. If we are mistaken, we are sorry, but the word 'darky' as applied to Negroes has always seemed to us to be a homey and comfortable word. When I was a child in Southern Illinois, my family had a fine old Negro named Susan Wheat, who took care of me, my brother and sisters. She was our 'darky mammy' and when we called her that we had thoughts of kindliness and respect. We never called her 'black mammy' or a 'Negro mammy.'

In giving the Negro viewpoint in a subsequent communication, Mrs. Bruce set forth:

> "In point of fact, 'darky' is slang. So are 'wop' and 'sheeny.' Moreover, the Italian resents being called a 'wop'; and in exactly the same way and for exactly the same reasons the Negro resents being called a 'darky.' This reaction is evidence of self-respect on the part of free American citizens. ***
>
> "I have a most kindly and friendly feeling toward my dog, but nevertheless by attitude toward the poor brute is fundamentally different from my attitude toward a person. Now, it is probable that the American Negro resents the application to him by any white man of the word 'darky' because he senses the implication that the white man is thinking of him as perhaps superior to the dog but still distinctly below the level of human personality.
>
> "A word as to that 'darky mammy' of yours. Historically, I would not underrate the inarticulate part she played. But, after the Civil War, she was merely a hang-over from the slave regime. What her reactions were to being called a 'darky mammy,' of course, I don't know. But neither do yo In her breast there may have been a slu bering resentment against the indignity. But knowing where her bread and butter came from, she was too keen a diplomat to let 'her white folks' know the truth. But, assume the opposite to have been the case What of it? Certainly the poor soul ha no claim to be a representative Negro of today. Her reaction to 'darky' then has none but the narrowest personal significance. The question is: What would the worthiest representatives of the twelve million Americans of African descent today feel if you had the ill taste, not to say the audacity, to call them 'darkies?' " ***

Deporting himself like a gentleman and a scholar, Mr. Wilcox capitulated to Mrs. Bruce's verbal bombardment by frankly and unreservedly admitting he had been convinced that the use of 'darky' was wrong, and he gracefuly closed the argument by saying:

> "I am sure that your presentation of the matter is convincing that the word is offensive to the people of your race, and therefore should not be applied in the Herald Tribune. Again let me assure you that we did not intend it to be offensive, and will guard against its use in the future."

Interpreting the aims, ideals and standards of the present-day Negro based on personal experiences of yesteryear is a most grievous error which many a white American unconsciously commits. Those whose ancestors owned slaves or who, themselves, "nursed at the breast of a black mammy," are the most prone to advance fallacious arguments in support of their contention that they really know the Negro. When in truth they visualize a type representative of days gone by never to return. Education and culture engender self respect, as does economic progress. If the white American really wants to know the colored American it will be necesasry to learn what he is thinking in 1933. Races, like individuals, grow up.

Our Negro leaders are very largely to blame for the frequency in which the term "darky" is used over the radio, on the stage and in the daily press. Who has emulated the example of Mrs. Bruce by protesting vigorously and intelligently against the rendition of "That's Why Darkies Were Born" and other equally objectionable songs to the heads of broadcasting stations and theatrical presentations? A check up will bring to light that in 1931 and 1932 the crop of "darky songs" was unusually large, but no concerted effort was made by the race to voice its emphatic disapproval of them. By our silence it has been taken for granted that we regard "darky" as "a homey and comfortable word."

Connotation certainly has not made "darky" a term to be admired and esteemed by the Negro. Despite the assertion of Mr. Wilcox that heretofore he has associated it with "thoughts of kindness and respect," under no circumstances would he have ever appeared before a Negro audience and addressed them as "darkies," for its use explicitly implies disrespect rather than respect.

But Mr. Wilcox has seen the light, and is to be congratuloted on being big enough to admit that he can now understand why "darky" is offensive to colored Americans, and that in the future it will not appear in the columns of the Herald Tribune. All's well that ends well.

REPAIRS IN NEGRO SECTIONS

To the Editor of The Telegraph:

Inclosed is a copy of a letter which I have sent to the mayor and council to be read at its meeting on Tuesday night May 2nd.

Will you kindly give me space in the "letter column" of The Telegraph for its publication.

Macon, Ga. FRANK J. HUTCHINGS.

Telegraph 5-3-33

Honorable Mayor and Council,
Macon, Ga.
Gentlemen:

An article appearing in Sunday's Telegraph spoke of efforts being put forward by the city in beautifying Bacon Park. As I understand it, this work is under the supervision of the Organized Service to give work to the unemployed.

I have been wondering if it is not possible for the Organized Service and the city to use some of this labor and finance in giving permanent repair to the streets in Macon's Negro communities. To me, the permanent repair of these streets seems to be quite necessary as a financial savings to the citizens. Besides what the city would save in continually keeping these streets in temporary repair, there will doubtless be a saving to the citizens in fire insurance rates. I believe the fire insurance rates are based on the total destruction of property by fire. And we Negroes have seen fires in our sections gain head-way because the fire trucks could not travel rapidly on our unkept streets. And in the end the destruction of the property will mean a boost in fire insurance rates. The city's renting agencies doubtless find it difficult in renting certain property because of the condition of the streets. The rent collectors know what trouble they have in driving over some of them.

Telegraph

Occasionally the city scraper will drag the surface of these streets. This gives relief only until it rains. Really what most of these streets need is re-surfacing and storm sewers and curbing placed on them.

I was chairman of the colored division of the Organized Service drive last fall, and received the undivided co-operation of my race. The colored people responded wonderfully. In behalf of these people, I respectfully ask that since the Organized Service is expending some of its funds in beautifying the city and giving work to the unemployed, a part of it be used in permanently repairing the streets in Macon's colored communities. And as a native son and citizen of Macon, I respectfully ask in behalf of the other Negro citizens that the city provide some funds and labor for the permanent repair of the streets in our communities.

W. D. Hereford

With the election out of the way, the Black Dispatch believes it speaks the sentiment of every Negro on the East Side of the city when we say that we are sick and tired of the overlordship which a white man down in the First National Bank, W. D. Hereford, attempts to exercise over in the Negro section of the city. The Black Dispatch feels that the time has come for the Negroes who own property and have established business, to find out just who is running affairs in the Negro section of the city.

This man Hereford sometime ago informed the writer that he was personally responsible for the appointment of all of our colored policemen; that he selected our assistant county physicians, our sanitary officer and all of the Negroes selected by the city. He has the assurance to ask many Negroes: "How do you like my appointments?' 'and another expression: "I'm getting things in fine shape on the East Side."

Just where this hidden power comes from by which control has been shifted to the hands of W. D. Hereford, is not our information. We, however, understand and know that one or two arrogant Negroes have seen fit to claim power through virtue of being political allies of W. D. Hereford.

During the recent election this man Hereford called the writer in question and informed him that he was desirous of making the writer the "Big Negro" on the East Side. "I want to fix it so that whatever happens over there, we white folk down town will look to you," he said.

We told Mr. Hereford that we were not anxious for any such position. We said that we were anxious first to have the confidence and respect of our own racial group, and that after we were secure in that position, we would certainly not object to cooperating with those down in the city who were working for a forward program. This writer sought to inform W. D. Hereford that we wanted our leadership delegated from among the masses of Negroes and not from men of other races. We certainly do not expect to get off in some corner with any person and fake power not properly delegated.

This is not a new position which this writer is taking. It has always been our position, and always will. The time has come when the Negro should determine his own leadership. If after 71 years from Lincoln's freedom, we have not developed within our own group enough vision, statesmanship, integrity and honor, to decide questions of civic interest for ourselves, Lincoln should have left us in bondage.

These lines are written to say the fight is on. We need no white overlordship on the East Side in the handling of our political matters. And we do not need petty ward-heelers among our own group who lend their support to such a policy. We know we are jumping into a hornets' nest in starting this fight. We have counted the cost. The fight is on!

Racial Consciousness- 1933

NEW YORK

Daily Worker

NEW YORK CITY SUN
FEBRUARY 15, 1933

"FORGOTTEN" NEGRO PEOPLE PRESENT DEMANDS ON MARCH 6th

PLAN DELEGATION AT ROOSEVELT MEET IN CAPITOL

L.S.N.R. Issues Call to Organizations for Delegates

NEW YORK.—The League of Struggle for Negro Rights issued the following call yesterday for a delegation of elected representatives of organizations willing to fight for Negro rights to present demands at Washington on March 6 to the Governors' Conference called by Roosevelt.

"Franklin D. Roosevelt, president-elect of the United States, has called a conference of all governors of states for March 6. At this conference will be discussed issues vitally affecting all people in this country. In his call for the conference, **Roosevelt omits and mention of the Negro**—the most forgotten of the "forgotten men." The failure to specifically mention the Negro means that the pressing problems of the suffering Negro People are deliberately excluded, since our disabilities and miseries arise out of the peculiar and special character of our economical and political position.

Oppression of Negroes.

"Yet the day of inauguration sees the Negro People in this country ground down under a murderous system of **oppression and discrimination which is now sharper than at any time since the Civil War.** In the South, where the bulk of the Negro population resides, we are denied the most elementary democratic rights, held in peonage (virtual slavery) by a parasitic landlord class which systematically robs us of our crops and denies us the right to own the land cultivated by our sweat and blood. We are **disfranchised, jim-crowed and degraded** at every turn. Throughout the entire country we suffer from persecution and victimization. While unemployment has dealt severe blows to the working class as a whole, **it is the Negro workers who suffer most** under the fierce onslaughts of the capitalists. We are openly **discriminated against on "relief" public works.** The relief bureaus viciously discriminate against us, and in many cases slam the doors in our faces altogether.

Lynch System.

"**Lynching** throughout the South, organized landlord-police massacres, **police terror,** particularly vicious in Birmingham, Atlanta, New Orleans, Detroit, **frame-ups such as Scottsboro, legal lynchings** (Barney Lee Ross, Texas; Will Sanders, North Carolina, etc.) are on the increase. **Angelo Herndon, 19-year-old Negro organizer of the unemployed,** is facing murder on the chain gangs in Roosevelt's **"adopted"** state, **Georgia.** The nine Scottsboro boys, who have been proved innocent beyond the shadow of a doubt, are **still in th death cells of Kilby Prison,** Montgomery, Ala. **Euel Lee** in Maryland, **Willie Brown** in Philadelphia, **Lloyd Price** in New York City, are facing **legal lynching.** We could list scores of other Negro victims of capitalist justice. **The chain-gangs continue to take their toll of the lives and health of our people. The efforts of the Alabama share-croppers and exploited farmers to secure farm relief are drowned in blood in the massacres at Camp Hill and Reeltown.**

"**The rights supposedly guaranteed us under the 13th, 14th and 15th Amendments to the constitution are brazenly trampled upon.** These amendments have become scraps of paper. I nthe South, particularly in Texas, we cannot exercise the right **to vote.** We are barred from **jury service** in most states. In the rural regions, the Negro tenant-farmers and share-croppers are reduced to a state of **peonage**—virtual slavery from which the Civil War is supposed to have freed us. Their struggles for bread and land are drowned in blood.

Delegation to Present Demands.

"**The League of Struggle for Negro Rights** proposes a delegation of all **organizations interested in the rights and freedom of the Negro People.** We propose that **your organization elect a delegate to this delegation to go on March 6 before the conference of governors and the president of the United States** to present demands of a truly "forgotten" and brutally oppressed people. We conceive such demands to be the following:

"**1. Immediate steps to end lynching. Recognition of the Negroes to self-defense and a halt to the disarming of the Negro toilers in the South.**

"**2. Passage of enforcement legislation to implement the 13th, 14th and 15th Amendments, comparable to the Volstead Act in its relation to the 18th Amendment. Enforcement of the right to vote in all states and at all primary elections and other elections. Abolition of all grandfather clauses and other laws and practices disfranchising Negroes.**

"**3. Immediate steps to end all Jim-Crow laws and practices throughout the United States.**

"**4. Abolition of discrimination in employment in all departments of the government, on public works and elsewhere, an end to discrimination at the relief stations.**

"**5. Cash relief direct to Negro farmers and share croppers. Abolition of discrimination in practices of Farm Banks.**

"**6. No seizure of teh land of farmers for mortgages, taxes, or debts. The right of the croppers and tenant farmers to organize and to sell their own crops in the open market.**

"**7. Enforcement of the right to serve on Grand and Petit Juries.**

"**8. Abolition of the chain gang system.**

"**9. Immediate and unconditional release of the Scottsboro boys, Angelo Herndon, Euel Lee and other Negro frame-up victims of the system of national oppression and economic robbery.**

"**Submitted by the League of Struggle for Negro Rights.**"

THURS., FEB. 9, 1933

Needed: A Negro Youth Movement

(Editorial by DR. R. R. WRIGHT, In *The Christian Recorder*)

Christian Index

We have heard much of the "Youth Movements" of the world. We have looked in vain for a "Negro Youth Movement." Negroes copy everything else the whites do, it is said; we have been looking for a movement among the Negro youth of this generation.

2-9-33

But a real Youth Movement cannot be copied. The world owes a great debt to the movements started by youth and much to those started by college youth.

Jackson Journal

Our Methodist Church came out of a youth movement started at Oxford University, England, by John and Charles Wesley, and a few youths who were earnestly seeking truth in religion. Before these another youth movement started also in a university, by Martin Luther and teachers and students in Wittenberg University resulted in our Protestantism.

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They were largely the youth of the middle ages whose thirst for knowledge broke down the walls of Mediævalism and ushered in through the Renaissance our Modern Age.

Indeed it is sometimes said that Christianity itself resulted from a Youth Movement, led by a young Carpenter from Galilee and a few restless fishermen and working men against the entrenched Pharisaism of the day. But however, that may be, the world has gained much from the revolt of youth against religious forms. Richard Allen was only 27 years of age when he revolted against the discriminations in St. George's Church. And, as in religion, so in politics, science, philosophy, and other fields the revolt of youth has led to richer fields.

Youth is full of adventure, and does not always count the cost—spiritual adventure, political adventure, into foreign lands, uncharted seas.

Youth is ignorant. It knows not the thousand reasons it cannot accomplish its destinies, and goes headlong and accomplishes where older men, because they know so much, fear to go. Scripture says the ignorant shall confound the wise, and a wise old poet said fools enter where angels dare not tread.

Youth has not responsibility. Youth does not feel that it must keep the status quo at all hazards; for it does not have the governorships, and presidencies and bishopries and captaincies

of industry. Youth does not fear its job or use most of its energy holding its job.

Youth has ideals, aspirations, hopes, ambitions. Youth is truly religious.

We remember when as a young man we went to Germany. We remember how eager German and Russian and Austrian youth were to learn of conditions in America, how keenly they analyzed their own social conditions, how interested they were in improving these conditions. There were forums all over Berlin and Leipzig where these young men discussed their problems. In the colleges the youth movement was in full sway. Even then the powers that were began to show anxiety. But the youth were bent on seeking knowledge and improving conditions. After 30 years we see what it all means. The youth of yesterday are the leaders of today of a new Germany and a new Russia.

But there is no youth movement among Negroes. Negro students are individuals. Negro students do strive for high marks.

But Negro students have not yet achieved self-expression.

Negro students have but little self-organization.

Negro youth have no organ. Outside of what the Church has done, there is little of a serious nature done by Negro youth in a national way. The fraternities and sororities are still in their infancy and, as little children, appear to be interested chiefly in play. No words to solidify the youth of America have ever come from these organizations of our so-called best brain.

What is the matter?

Is the trouble with our schools?

Are our youth taught to think?

Is there something wrong with our mental machinery?

Are our colleges afraid to encourage our youth to adventure?

Or are our teachers, our parents, our preachers, etc., so overwhelmed by a defeatism, or an inferiority complex or whatever you might call it, that they give no inspiration for the youth of the land?

What the Negro of America needs more than anything else is a real Youth Movement.

Youth needs to think on Religion—for our religion is all out of joint. No Negro seems to have thought on religion since the youthful Richard Allen.

Youth needs to think on Politics. Negro politicians have been almost complete failures. Our youth must not be taught to follow their fathers politically.

Youth needs to think on Economics. Our labor is unorganized. Our businesses are unstable.

Youth needs to study, to master, to originate, to venture.

Tell the youth that nothing is settled. They must settle it for us.

Tell the youth the fathers have only begun; they must advance and complete the tasks.

Tell youth the world is waiting FOR THEM. Read! Study! Compare! Think! And Think, THINK, THINK, until Youth can say Eureka!

EDITOR'S NOTE.—We take pleasure in printing this fine editorial by our distinguished contemporary. In the C. M. E. Church we have had for the past four years the nucleus of that "Youth Movement." It was initiated by Bishop J. A. Hamlett and for the present is called the "Young People's Jubilee." It has inspired hundreds of young people, provided scholarships for many and several leaders of 1933 owe much to the Youth Movement started by Bishop Hamlett. Bishop Hamlett takes care to see that not only the youths of the C. M. E. Church are benefitted but the young people of all churches share on equal terms. Give it time and with the co-operation of other denominations the Youth Movement of which Dr. Wright speaks will be a reality.

VIRGINIA CAPITAL IN DRIVE FOR REAL "EMANCIPATION"

Dr. Leon A. Reid Heads Committee of One Hundred Who Will Fight Against Oppression and Oppressors—Seek Negro School Principals.

RICHMOND, Va., Mar. 30—(CNS)—A battle to break up all forms of race discrimination and proscription in this city will be vigorously waged here, beginning early in April. Headed by Dr. Leon A. Reid, a committee of one hundred citizens, representing all schools of thought and every field of activity, will direct the most concerted and powerful effort ever made by Virginia Negroes to resist oppression and oppressors.

The week of April 3 to 9th has been designated as "Emancipation Week" during which time a city-wide campaign will be conducted to line up everyone of the 200 or more Negro organizations in the city to active participation in the movement.

An address to be signed by 1,000 leading citizens setting forth the grievances and suggesting appropriate remedies will be read at the general open meeting on April 3. At this time the program of the efforts within the several organizations will be formulated and adopted so that the campaign will be waged and conducted with method and precision.

"Richmond boasts that hers are the best Negroes in America and she does not boast vainly," says a leading daily paper of Richmond today (March 24) in a strong editorial headed "For Better Negro Schools."

As a forerunner of the city-wide campaign against proscription and in line with the general movement a demand has been made for the appointment of Negro principals in the separate schools of the city. The editorial mentioned says:

"Justice and sound policy alike sustain the petitions that are being presented to the city school board for the appointment of Negro principals for our Negro schools. The Negro population of the city has been exhorted for years to build on the foundations of racial integrity and racial self-dependence. What can better aid in this than to give the Negroes a chance to develop their schools under principals of their own race, subject, of course to the supervision of the board and its administrative officers?

"Nobody disputes the loyalty or the earnestness of the Negro teachers of the city. They have worked patiently to improve their individual equipment. Many of them have gone to summer school, year after year. Is it prudent to destroy their initiative and to discourage their preparation for administrative posts by saying that they can never hope to rise higher than the teaching grades? Is it not, on the contrary, the course of sound educational economy to open to them the road of advancement?

"Richmond boasts that hers are the 'best Negroes in America,' and she does not boast vainly. Few American cities have supplied more Negro leaders; none can reckon more surely on the co-operation of the Negroes in civic enterprises. If they are the best of their race, why should Richmond deny them what nearly every other southern city long ago has conceded? There are not half a dozen cities of the south comparable to Richmond that have not named Negro principals for their schools. Not one of the cities that has appointed Negro principals for Negro schools has gone back to the policy of having these schools under white principals. If the practice is wise for these cities, whose ideals are quite our own, why is it unwise for Richmond? We have never had an answer to that question that was not based on unworthy suspicion and indefensible prejudice.

Racial Consciousness- 1933

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New York Evening Journal

AUG 23 1933

Human Side of the News

God's Chillun—Where 250,000 Negroes Live, Somehow—Colored Kindliness.

—By Edwin C. Hill—

One of the most remarkable facts of the long depression is the way the Negro race in America has stood up under it. They were the first and almost the hardest to be hit, because they do the work that has fallen through the long ages to the sons of Ham—the lowly tasks.

In a great city like New York they tend the furnaces and run the elevators and carry the burdens and, of course, these were almost the first jobs of all to go into the discard when employers began to cut expenses. No population center in America has suffered the privation that has been felt for the past three years in New York's Dark Harlem, that vast spread of the Negro race over two miles north and south and three-quarters of a mile east and west in northern Manhattan, a community of 250,000.

But one finds more cheerfulness there today than anywhere else in the city—certainly far more than along Park ave., or Fifth. I think it is because, as Archibald Rutledge recently wrote in the Readers' Digest, that the Negroes are America's kindliest race, surpassing all other races in downright kindliness and mercy toward one another. The Negro has a kind of instinctive philosophy of life which makes the milk of human kindness a more natural product of his heart than it is of ours. Their very lowliness of station creates a sense of mutual dependence and of fellowship. They share their worldly possessions, which are pitifully few, and what is far more important for such times as these, they share their hearts and spirits.

LOVE OF EASE.

We, who are supposed to be thrifty and industrious are wont, as Mr. Rutledge says, to lament the Negro's love of ease, his readiness to relax, his habit of taking nothing seriously. But these are natural evidences of his deep-seated philosophy.

To the Negro the end of existence is not the accumulation of wealth, but the enjoyment of life. The Epicurean said: "Eat, drink and be merry, for tomorrow we die." The Negro says: "Eat, drink and be merry." As for dying, his faith in an after life is so complete that it illumines for him even the Valley of the Shadow. His religion is effective, not because it keeps him from what we term sin, but because it reconciles him to the twin enigmas of life and death. He takes the shocks of existence as he takes the storm, the rain and the cold. Gentle acceptance of the myriad chances of life, a rich spiritual background, a cheerful facing of the future—all these are parts of the Negro's philosophy.

There are Negroes who go about in rags, but who are superb successes because they manifest the triumph of the spirit by gentleness and good manners and kind words and fortitude against all the shafts and arrows of outrageous fortune. The tourist who drives through the rural South is always amazed to see at cross-roads, railroad stations or country stores groups of Negroes who are idling away in the sunshine. Doing nothing at all. But what the tourist doesn't see—what it is impossible for him ever to see—is that these Negroes are just living, talking, laughing, teasing one another, breaking out into song, getting enjoyment out of life.

SOULS ARE WINGED.

Business men retire after ceaseless years of labor and look about and wonder what life is all about, and often wind up by being miserable and dying years younger than they should. But the Negro, never having been in business, and not looking at life that way at all, is always retired from its perplexities and its tyranny. He never lacks abundant company, and he keeps in the full current of life. Accepting it from childhood as fruit to be enjoyed, he does not hoard, he has no plans for the future. Each new day is a thing in itself rather than a mere stage in the scheme of making a living.

And despite the material hardships of his life, he gets more out of it than the white man. He drifts along amiably. He loafs and invites his soul in a way that Walt Whitman thoroughly understood. The untutored Negro, poor as he may be, has a just pride—the subdued pride of the humble—the pride of one who has come to a certain mastery of life—who masters it and does not let it master him. He is not in endless agitation of spirit, as so many white people constantly are.

Negroes have delicate perceptions—more delicate than many comprehend who have not observed them closely. They know the virtue of reticence. Their feet may trudge but their souls are winged. Their mental advancement may be important, but no gain there should be at the cost of their spiritual values—their spiritual values as manifested in their kindliness. The kindliness that breathes in their songs and shines in their eyes; the kindliness in the tips of an old mammy's fingers; the kindliness that touches with tender radiance the shadows of their lowly life.

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These are the traits which have enabled him to face the desperate and endless days of the past three years and stand up under them with a laugh as he plunks his banjo and pours out his rich voice in the spirituals which have in their very hearts the chants of the African forest. Possibly by accident, the Negro has followed closer than many of us the Master's injunction about caring little for the accumulation of money. It is not so much laziness as it is a doubt as to the worth of it all. The Negro prefers to BE, rather than to ACHIEVE. He knows that life is all on this earth we have, and that there are other ways of enjoying it than by incessant toil and the pursuit of the mirage of wealth. I quote freely from Mr. Rutledge, with much appreciation of his beautiful thought and language.

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And despite the material hardships of his life, he gets more out of it than the white man. He drifts along amiably. He loafs and invites his soul in a way that Walt Whitman thoroughly understood. The untutored Negro, poor as he may be, has a just pride—the subdued pride of the humble—the pride of one who has come to a certain mastery of life—who masters it and does not let it master him. He is not in endless agitation of spirit, as so many white people constantly are.

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HOW THE JEWS DO IT

THE Jews are not satisfied to merely hold meetings and cry out against the Nazi terror in Germany. Since the persecution of the Jews by the Hitlerites began, over $2,000,000 has been raised by American Jews to fight the menace. This is more money than the American Negroes have raised to protect their rights in this country since the birth of the National Association for the Advancement of Colored People. While Jews have more money than Negroes, there are three times more Negroes than Jews, and only a small percentage of the Jews are rich. The vast majority consists of poor wage earners.

But the Jews have not been satisfied to merely raise money to fight the persecution and lynching of Jews in Germany. They have also voted to declare a boycott on all German goods entering this country. It is significant that the Jewish rabbis are leading the boycott. They are preaching to their congregations in every part of the country against purchasing the goods of those who are trying to exterminate them.

Negroes here have done the same thing in the past but only on a very small scale. Nevertheless it has frequently been effective. The consumer is the key to business prosperity. When the consumer for any reason withdraws his patronage any business must fail or at least lose heavily.

There are twelve million Negro consumers in the United States. Some of their worst enemies are the owners of businesses whose products they unthinkingly consume. Many a manufacturer who will not give a Negro a job of any kind has hundreds of thousands of enthusiastic Negro customers.

The mouthpiece of the Negro is his press. With the growth and development of a strong Negro press has come a new manliness and militancy to the Negro and a new respect from the whites. And yet Negro consumers continue to spend millions of dollars yearly with firms whose advertisements they never see in the Negro press. These prejudiced firms want Negro patronage but they themselves refuse to patronize the biggest business Negroes have outside of the church.

The Jews understand how to use their economic power. That is why they are so strong in the business, financial and political world though few in numbers. When the day comes that American Negroes effectively organize to reward their friends and punish their enemies, it will mark a definite gain in racial progress.

Negro Is Not A Pleasant Word

To the Editor of the Tribune:—

To those who know the meaning of the word "Negro" and how it came to be used in this country it is quite pathetic to think after seventy long years colored people still cling to it, for it does not show either intelligence or progress. It will be well for Mr. Robert Burke Johnson to ask some one who speaks Spanish the meaning of the word before he makes his protest to the Board of Education concerning the word "Negro" in the book written by David Saville "American People". The old Spanish slave trader did not speak English very well, so in selling the slaves he said "Negroes" because he did not know how to say "blacks", for the Spanish word Negro translated into English means black. It can be spelled with an N as big as Saville's book, it will still mean black. Not just people but anything that is black, for it is the color of a thing, like red or blue or brown. It is nothing but stupidness to fuss over a word you don't even know the meaning of. Just for the sake of your race drop it.

To us who know this is how it reads: "The Negro students of the Woodrow Wilson Commercial High," the translation is "The black students etc." Here is another Spanish twist. Attorney Robert Burke Johnson, Negro member," etc., translated, "Attorney Robert Burke Johnson, Negro member" That is just the way it reads. Not for the sake of the Negroes (or blacks) drop this old slave relic, for before they were captured and brought to this country, your ancestors were people to be proud of. Hoping in the next seventy years the word Negro will be forgotten.

SENORITA CADIZ
Pleasantville, N. J.

Use Of Word 'Negro' Is Bitterly Resented

(From The Boston Guardian)

To the Editor of the Guardian:

A highly educated young man was complaining that some of the Washington newspapers had dropped the Capitol "N" in Negro and was substituting the "little n" instead.

Looking at the young man it was at once seen that he was about as far removed from the physical type which commonly passes in American for "Negro," as the so-called "white" man who happened to be present.

He asked me what I thought about it. I replied that I didn't care a continental . . . what kind of an "N" was used since the word had no validity in the field of ethnology—that Africa had no NEGRO race or tribe, and that the word was improperly employed within the United States — that there was no Negro here now or at any time in the past.

The word NEGRO is perpetuated by racial prejudice and ignorance on the part of many whites, and by a group of Professional Negroes—that is to say colored men and women who make a profession of being Negroes; and by another group of hypnotized colored men and women, who believe that the Negro has some high and mighty mission to perform in this country.

It is further perpetuated by an unsophisticated class of schooled colored men and women who are perfectly willing to be known as Negroes, but wilt under the racial designation of Negroes applied to one of their women.

One of the latest publications on Africa, places all the African tribes North of the Equator with the Caucasian group, and gives very intelligent reasons for this classification—stating that it is not a matter of color which determines the classification. All South of the Equator is placed in one general ethnic group—Bantu and then goes on to say that "the Zulu is the finest physical specimen of manhood in the world."

Now here we are within the United States, mixed with European, American-Indian and a slight strain of Asiatic blood, insisting that we be designated by a term, first employed by a ruthless band of Spanish and Portuguese pirates, which merely meant the skin color of the West African natives.

Every colored man and woman within the United States white enough in color to be socially "white," should change their social habits, walk across to the other side of the line into the sun light of economic and political opportunity—into the land of Freedom. There are at least two millions of us who can do this.

They have already hesitated too long and suffered too many deadly and weakening discriminations. By every rule of the game they are Caucasians, and should seize Caucasian opportunities.

Battling for the big "N" is nonsense and a waste of valuable time in the effort to perpetuate a word, which means Remoteness from social and political influence, economic power and prestige.

The orthodox Jew is in the same coat with our group fighting to indefinitely perpetuate a perfectly assinine folly. If the Jew had accepted the New Testament with all of the Occidental races, he would not have been driven into Ghettoes, subjected to every species of physical and mental torture, and in 1933 to be victimized by Hitler in Germany.

Many millions of Jews however, crossed the theological line, in every country of the world, and their progeny has met with contentment, prosperity and freedom from oppression, and will be "gathered unto the bosom of the fathers" along with their kinsmen who were tortured by thumbscrews and branding irons.

The way of freedom and opportunity lies in sloughing off Negroism, and taking a lesson from forest and jungle, where bird and beast have developed Protective Coloring to a perfect art in the struggle for survival.

THOS H. R. CLARKE.
Washington, D. C.

Racial Consciousness-1933

Sending The Wrong Negro To Europe

Age 10-14-33

By CARTER G. WOODSON, of Washington, D. C., Editor of the JOURNAL OF NEGRO HISTORY, and author of "The Negro in Our History," "The Miseducation of the Negro" and "The Negro Professional Man."

I WAS RECENTLY accosted on a street in Paris by a fellow countryman of color who wanted to borrow enough money to return to the United States. I had to tell him that the same problem had given me much concern since I had been in Europe and that if he could secure two tickets to New York City he could have the opportunity to make me eternally grateful to him.

Another such American friend just had to have two hundred francs immediately, and still another insisted that I must lend him twice this amoun at once. I had to thank them for the compliment and rejoice that I had at least found a country where I can pass as a man of means. I urged them to convince to this effect some banker in the United States where I am regarded as a poor devil without financial standing.

This sort of a reply to urgent demands was not very comfortable to these Negroes who are facing an economic problem in Europe. In more prosperous times they were attracted to that continent for various reasons, but now they face a hopeless situation for which they are unable to find a remedy. Unfortunately the Negroes going there were restricted in their earning power to few avenues open to the ill-prepared. Now that employment of foreigners is assured to only the exceptional man who is bringing something to that continent most of these Negroes are hard put to it to live.

It was useless to ask them why they had come to Europe and had remained there only to be staranded. Several had dreamed of economic advantage, a few had come to have a good time, and a number hadundertaken to solves the race problem by transplantation without providing against hunger in the near future. A much larger number came with the wave of jazz which swept over Europe after the World War, and like any other vicious threll, ran its course and ceased to offer the opportunities once dreamed of.

Talking with stranded members of the once popular jazz aggregations, you hear them complaining that Europeans do not like them now as much as they did years ago. For this change of attitude several reasons are given. Negroes thus employed have not always behaved well on the continent. They have found too much pleasure among the vicious and the criminal classes. Europeans, moreover, are now popularizing their own jazz; and they are employing Negroes from their colonies. Most of "The boys" then, have gone back home; and others will return as soon as they can find the means.

I could not sympathize with these unfortunates probably because I have never been a devotee to such frolicking or dancing as that which they promote. With the exception of indulging in cutting the "pigeon-wing" and the "Georgia buck" forty years ago i nVirginia I have had little experence of this sort. I never had the courage to undertake the modern dance after both of my feet became rather large and one larger than the other. I do not seriously object to clean dancing, but it does seem to me that the world can dance without jazz. The people danced beautifully before they ever heard of jazz.

It is said that the Negro created jazz. If he did so he should be ashamed of it. The whites claim a jazz king of their own race in the Unted States. English pleasure centers advertise their own jazz performers, and the Parisian Cafes play up "Hot French Jazz." Their ardor for it, however, has considerably cooled off in recent years; and we do not find many writers producing books to dispute with the Negro the origin of jazz as they are doing in the case of the Spirituals. Jazz has about had its day among thinking people.

The main reason for the change has been clearly defined. Experience has shown that this sort of music is erotic. It has this effect upon the performers and the auditors. A statistical study of this popular wave indicates these resuls. Persons who are concerned with social progress, then, must take steps to restrict jazz and stamp it out as an evil.

I have always felt mortified to see Negroes labelling themselves as "Jazz Spreaders" and "Jazz Hounds" Well might they use the latter term, for I have never seen a group that reminds me more of the "Hell Hounds" described by my spiritual adviser in Virginia when he used to try to frighten me into gettng religious at the "Anxious Seat." The "Jazz Spreaders" have run many soul into a veritable hell.

I object to such low use of Negro musicians because of the very concession thereby made. Such Negro performers say by their action that while they cannot use music for the noble purposes which the art has served they can use it to drak men downward. I hold that the Negro has as much capacity for real music as any other race, and the unwilling world has been compelled to concede him a high position in this sphere. It is unnecessary, then, for the Negro musician to stoop so low, especially since he thereby conquors nothing. Dett, Hayes and Robson have moved Europe with the music of a great people without making any such compromise.

Clarence Cameron White should be congratulated on his stand against jazz. When the wave came and the vicious musical element undertook to impress actual artists into this highly paid service, this man stood his ground sayng, "I rather remain in poverty than thus prostitute mytalent." Oher musicians, weaker than this now outstanding character, went in for cash to be obtained from this vice. Now their careers have been ruined, and the economic reward once assured has vanished like a phantom.

Few Negroes share my attitude toward jazz. I have been surprised to find out leading Negro newspapers and magazines playing up as great successes the Negroes who carried jazz from "You Street," "Harlem and "State strtet" to the European dens of vice. Accounts of their thus giving a new thrill to European degenerates appeared from wtek to week as one would feature our ambassadorial representatives abroad. Highly educated Ntgroes going to Europe returned with glowing reports of the successful performences of such friends whom they visited there.

A scholarly Negro urged me to look up such a notorious character in London. Before I arrived thert, however, he had been deported as an undesirable . Another such performer whom one of our distinguished leaders asked me to call on had to give up the work for similar reasons. The economic question, unemployment of Europeans, had much to do with this attitude, but it is clear tha in the final analysis, statesmen having regard for the future of their country could not see in jazz any conribution to its welfare. There is nothing to the point that these jazz performtrs serve clubs frequented by European royalty, for some of the worst degenerates of Europe are those of royal blood.

Highly educated Negroes going to wise questionable acts achieved well when he drove the jazz element from Germany. There was nothing racial ni this effort. Self-respecting Negroes are welcome in Germany. Hitler set a noble exampel in trying to preserve the good in civilization. Would to God that he had the power not to drive them from one counry into another but to round up all jazz promoters and performers of both races in Europe and America and execute them as criminals. Negroes must join in such a crusade. We cannot win the respect of the world unless we cease to make excuses for and stop defending our vicious classes.

BIRMINGHAM, ALA.
NEWS
OCT 16 1933

PASTOR'S LYNCHING IDEAS COMMENDED

Congregation Of Independent Presbyterian Church Passes Resolution

Striking out at prejudice "leading to riots, arson, mob rule and lynchings" the congregation of the Independent Presbyterian Church on Sunday adopted a resolution commending Dr. Henry M. Edmonds, pastro, "for the courageous stand he has taken against lawlessness," and pledging help in upholding the ideals taught by Jesus.

The resolution, signed by T. H. Garden, G. N. Lemmon and E. T. Bozenhard, is as follows:

"Whereas, the fair name of our people as a Christian and law-abiding country has in the past been stained by race prejudice, leading to riots, arson, mob rule and lynchings; and

"Whereas, we beileve that progress towards the ideals we hold can best be maintained by strengthening instead of weakening our judiciary, to the end that men learn to expect from our courts justice to all, and, when crime has been committed, swift punishment of the guilty; and

"Whereas, we feel that all who so believe should work to replace prejudice and anger with a calm investigation of facts, followed by swift and orderly action in accordance with law;

"Now, therefore, as a Christian congregation, we denounce lawlessness, we denounce mob violence, we denounce lynching. We commend our pastor, Dr. Henry M. Edmonds, for the courageous stand he has taken against lawlessness; and we pledge to him our help in upholding the ideals of honesty, tolerance, understanding, justice and righteousness to all, as taught by the Man of Galilee."

Birmingham, Ala. News
October 14, 1933

Alabama Press

HARD TO UNDERSTAND

Judge Henry B. Foster, of Tuscaloosa, is undeterred by the failure of the first grand jury, which he named to investigate two separate lynching cases in that county, to bring indictments.

He gave instructions to a new grand jury yesterday to dig into the cases, adding that there is no statute of limitation preventing the prosecution of a guilty person for murder.

The Tuscaloosa News has made a splendid, gallant fight to arouse the community it serves to the peril of letting the perpetrators of two heinous crimes go scot free, without so much as bringing them to trial.

Despite this, and the vigorous condemnation of lynching as plain murder, by Judge Foster, citizens of Tuscaloosa County seem almost immune to being stirred into action to avenge the shame that has been brought upon them by a few hotheads who took the law into their own hands.

This is hard to understand, in view of the high type of citizenship that has been built up around the university at Tuscaloosa over many years.

Condoning by inaction these lynchings will leave a stigma upon Tuscaloosa County that years will not eradicate.—Huntsville Times.

Chattanooga, Tenn. News
October 10, 1933

They Do Not Escape Always

JOHN TEMPLE GRAVES II, able associate editor of the Birmingham *Age Herald*, has been particularly vigorous in his comment upon the Tuscaloosa lynchings. "That lynchers should escape sometimes," he wrote recently, "is understandable. That they should escape always is hard to understand."

This reference prompted a letter from Thomas E. Kilby, of Anniston, former governor of the State—and

albeit, an admirable one.

"Some years ago, early one morning, I was on a Florida train reading the *Times-Union*," the former governor wrote. "I read of a lynching in Baldwin County, Alabama. Leaving the train, I went to a telephone and called my office at Montgomery. That night an Assistant Attorney-General, Horace C. Wilkinson, and two private detectives (Pinkerton or Burns, I forget which) and several law enforcement officers were on the train bound for Baldwin. The second morning thereafter the Sheriff of Baldwin County was in my office. His answers to my questions did not suit me. He signed his resignation, and on the same day Baldwin County had a new Sheriff. Within two weeks, twenty members of the lynching party were in Baldwin County jail. Within six weeks more than fifteen had been convicted, with fines and sentences ranging from $50 to fifteen years in the penitentiary."

This is a particularly important statement. As Gov. Kilby points out, it shows that lynchers have not always escaped. More than this, it shows that when a State in which a lynching occurs is blessed with a governor with courage, firmness, energy and a determination to enforce the law, something can be done about it. Furthermore, it shows that, on one occasion, at least, Alabama lynchers were sent to jail.

The example cited by Gov. Kilby might well be remembered by other governors. Lynching is an abhorent reversion to savagery and barbarism. There is no excuse for it. When it does occur, lynchers should be and can be puished for their crimes.

Asheville, N. C., Citizen
October 10, 1933

An Ugly Lynching

Meagre as are the available details concerning the lynching Sunday night at Ninety-six an old and historic town in upper South Carolina, of the negro, Bennie Thomspon, the affair has a peculiarly ugly look.

It used to be said in defence of mob law in the South that it was resorted to only to mete out swift punishment for a single offence, the assault of a white woman by a negro. Bennie Thompson had been accused of no such crime. He was under arrest charged with "threatening a group of white men with a knife."

White men who know the South will wonder about that. They will want to know about the conditions under which such a charge could be brought.

Thompson, it appears, had been lodged in the local jail. He was left there, locked up and apparently unguarded, while the jailer went to the railway station "to meet a train." It appears that the jailer was away for something like an hour. Perhaps the custom of lodging prisoners in a jail and leaving them there with no one in charge is not uncommon. In the circumstances it would seem to have been a strange performance. Was not the jailer on notice of the feeling which existed against the prisoner?

However that may have been, the jailer returned to find that the jail had been broken into, that the prisoner had been beaten to death, and his body taken away in an automobile. The body was later discovered tossed out on the roadside. The sheriff is quoted as having discovered blood in the car of the textile worker who had caused the negro to be arrested.

What kind of a lynching was this? Was it a lynching? Was it a private murder? Who did it? Who participated in its execution? What is the story back of the whole affair?

Only a few months ago in South Carolina not many miles from Ninety-six, a small group elected to take the law into their own hands and put their victim to the death under conditions not altogether dissimilar from those which appear to have characterized the killing of Bennie Thompson. Unless the law asserts itself, unless it maintains its "majesty," it falls into increasing disrespect.

Is it conceivable that the "lynching" of a negro in the circumstances that Bennie Thompson was "lynched" can be tolerated by the civilization of any State?

What is South Carolina going to do to put a stop once and for all to this kind of thing? The affair at Ninety-six squarely challenges the authorities of that State.

Birmingham, Ala., News
October 16, 1933

EDUCATION NEED IN LYNCH ISSUE

Dr. Henry M. Edmonds Talks On Methods Of Combating Alabama's Tragedy

Declaring that education is more valuable than any other method in combating lynching, Dr. Henry M. Edmonds, pastor of the Independent Presbyterian Church, devoted his Sunday morning sermon to numerous quotations from the record of cases in "The Tragedy of Lynching," which is the report of the Southern Commission on the Study of Lynching.

Expressing a conviction that "it costs civilization too much to turn over the work of our courts to young, ignorant, undisciplined, irresponsible, cowardly, non-taxpaying, sadistic, vagrant and self-appointed agents," Dr. Edmonds said lynchings are caused by the opinion that Negroes are a lower order of humanity and will not respond to the treatment accorded to ordinary people.

The proofs against this are just two—violence has been tried and it does not work; justice has been tried and it does work.

Birmingham, Ala., News
October 16, 1933

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Birmingham, Ala., Age-Herald
October 17, 1933

The Southern Commission for Study of Lynchings is preparing a report on the Tuscaloosa lynchings. This report will discuss the guilt or innocence of the victims, the part played by officers and courts, and the state of mind of the public. Here's noping it won't conclude that the public state of mind in Tuscaloosa is "interesting but not convincing." Despite all the public protesting and resolving, "Tuscaloosa's Grand Jury has reported itself unable to fix either guilt or blame for the lynchings. The commission is scientific enough to take thought for the background of lynching, for the social and political and psychological circumstances which explain the thing even if they do not at all excuse it. But the commission is sensible enough to understand that the most imperative and immediate requirement is that somebody be caught or named —and punished.

"Reefer Man" and "You Rascal, You" Banned by North Carolina Station

CHARLOTTE, N.C.—Cab Calloway's "Reefer Man," and Louie Armstrong's "You Rascal You," have both been banned from the air here in a portfolio of instructions handed to announcers over station WBT, local radio credo for the South. Among the restrictions also are: "Any derogatory or scornful sense in describing any race, creed or nationality."

The list includes the word "N—," "Dago, wop, chink, and others of that type. Also barred is the song made famous by the Mills brothers, "That's Why They Call Me Shine," and also "My Forgotten Man," introduced with success by Etta Moten in "Gold Diggers of 1933."

Racial Consciousness-1933

A JUDGE IS POSSIBLE

THE Italians, in urging Governor Pinchot to appoint a member of their race to fill the vacancy on the Municipal Bench, emphasized that they were not properly represented in the Courts of Philadelphia.

If this is true as to the Italians how much more true is it in the case of the Negro? Negroes constitute the largest distinct group in Philadelphia. The Italians do have representation on the Bench. Negroes have none. Every other group except the Negroes has a judge.

Colored citizens have sent the name of Attorney Herbert E. Millen to Governor Pinchot as their choice for appointment. But this is not enough. If Governor Pinchot fails to make the appointment, the Philadelphia Republican Organization should be made to see the necessity of endorsing a Negro for Judge of the Municipal Court.

In the event that this is not done, Negroes should nominate and elect a Judge. There is no time for quibbling. We must have a Judge.

Brooklyn, N. Y. Eagle
JUN 1 1933

Brooklyn Negroes Protest Article Criticizing Race

Hold Mass Meeting to Condemn Assessor's Reference to Little Harlems

An article appearing in a recent issue of a Manhattan newspaper was the cause of much fiery oratory, a resolution of protest and demands for boycotts at a meeting of more than 200 Negro residents of the Bedford section, held last night at Alexander Hamilton High School, Bergen St. and Albany Ave.

The article, captioned "Little Harlems Cut Brooklyn Property Values" was allegedly based on data gathered in an interview with Abraham Lincoln Bernstein, a Brooklyn tax assessor assigned to a district in which there are many Negro property owners.

"We don't have to go to Germany or to Africa to find race persecution, we have it right here in New York, for the Southland is rapidly coming to Brooklyn," Mrs. M. C. Lawton, a former officer of the Empire State Federation of Women's Clubs, declared.

"We must learn one thing," she continued. "When something happens to one Negro it affects all Negroes." She condemned the article as damaging to all Negroes and tending to create racial friction where none existed before.

Dr. Lorenzo King, pastor of St. Mark's M. E. Church, Manhattan, advocated the building by the Negro of his own industrial institutions whereby employment could be given to their own youth.

George E. Wibecan, president of the newly formed Crispus Attucks Community Council, under whose auspices the meeting was held, condemned the article.

LOUISVILLE, KY.
COURIER JOURNAL
MAY 13 1933

CHARGES DISCRIMINATION AGAINST NEGROES.

To the Editor of The Courier-Journal.

While reading the write-up in The Times of the recent storm which swept the States and took a number of lives, I noted that in listing the dead and injured all the whites were given the common courtesy of "Mr." and "Mrs." before their names, while the Negroes were not shown this common courtesy. It seems to me a pity that in this wonderful democratic country such selfishness should exist.

As there are a number of colored subscribers to your paper who read it day in and day out, I think this is gross injustice and insult to colored citizens in general and should not be considered as a minor error. The only excuse that could be offered for the omission of this common courtesy of listing the dead and injured of the colored, would be they are Negroes and are not considered as other men and women. On the other hand when your agents or collectors come around they seldom forget to use Mr or Mrs.

If the so-called intelligent white man forgets or is indifferent about showing such courtesy to colored people, what can you expect of the laity who are ignorant from this standpoint?

Hoping that you will take this matter under consideration, as it effects 250,000 Kentucky Negroes.

Louisville. JAMES W. JACOBS.

MORE RADIO INSULTS.

Colored Americans met with another inexcusable affront on the radio one evening last week when a well-known baritone, singing over one of the larger stations, used the obnoxious term "nigger," not once, but several times, in what evidently was supposed to be a Negro spiritual. Of course, the number was nothing more than rank misrepresentation of a folk music which the race has given to America and the world, and has as much right to be put in the category with this distinctive type of native music as "Alexander's Ragtime Band."

One of the lines to the song was that "The Lord says, nigger, take a grandstand seat," from which it was inferred that the Creator was not drawing the color line and practising segregation. But if such an invitation were extended it is not likely that the Lord would have employed a word not in His vocabulary. Obviously, the composer has no qualms of conscience about being profane.

The term, "nigger," has no place in the genuine spiritual. No member of the race, no matter how illiterate, has ever been known to sing to his maker and refer to himself in such language. In truth, the pronoun and not the noun appears in fervid appeals made to the Lord in song.

Complaint is made by colored Americans that some bands in giving musical programs on the air are guilty of jazzing Negro spirituals and playing them in dance tempo. If numbers sung in synagogues or, Catholic or Protestant churches were similarly treated there would be a great hue and cry and a bitter controversy over what is and what is not sacrilegious. But to intentionally make it possible to dance by "Go Down Moses," "Deep River" or "Its Me, O, Lord," does not seem to matter much to those who determine what is permissable in broadcasting.

The Negro spiritual was born in the dark days of slavery and registered the emotions and reflected the hopes of those unfortunate people whose chief medium of expression was in improvised songs of a religious character, which should not be debased; neither should they be corrupted.

Colored Americans have found it necessary to protest to managers of radio stations of late against the use of "darky," "coon" and "nigger" but these insults to the race continue. The stock excuse, if any, given, is that the insult "was unintentional." If the broadcasting systems were sincerely desirous of stopping these reprehensible acts they could easily do so by tabooing on all programs the objectionable terms referred to.

In the meantime, the many thousands of colored radio auditors have this one alternative: To refuse to spend their money for anything advertised by a company which permits the Negro race to be insulted on its broadcasting programs. It seems as if something must be done to impress heads of radio companies and commercials that the colored American's purchasing power is not to be regarded lightly.

DEMAND YOUR RIGHTS

The Chicago Defender, in common with other forward-looking institutions, welcomes the people of all races and countries to share in whatever will be presented as an exhibition of the progress of American citizens.

The Century of Progress should and must also show the progress we have made in the protection of the civil rights of every citizen regardless of color or creed.

The fair grounds will be open to everyone; exhibits, cafes and restaurants are there for those who desire service. Black citizens are advised to go wherever there is anything to be seen or to be learned, if they so desire. Permit no one to Jim Crow you or to discriminate against you. Southerners who feel backward in demanding their rights should not reflect discredit upon the Race by accepting anything less than the full civil rights accorded every other citizen.

There will be here black men and women from foreign countries, many of them who could in retrospection summon before their mental presence a glittering pageant of patriarchs, kings, queens, conquerors, statesmen, philosophers, inventors and magicians who in their day paid tribute and held court with Tyre and her dark daughter, Carthage.

These people typify the culture and training of the old masters who laid the foundation of whatever there is of our present day civilization. That they should be discriminated against by people who were cave dwellers when they lived in palaces and castles would be a mockery upon the Century of Progress we are called upon to celebrate.

COOPERATION A LAW OF LIFE

Four mules, standing side by side, alternating so that their tails served to keep flies away from the heads also, were an object lesson on united effort along the highway Sunday. Four mules! animals supposed to be dumb and stubborn and individual, yet they coperated for each other's good.

Over and over again, from every angle we can approach the subject, with every illustration that experience can supply, this paper urges Negroes to cooperate. We keep saying that they are drinking bitter dregs of despair and suffering because when they could have acted constructively, they chose to disagree.

Permit us to approach the same subject from a new angle: This is the summer time, when fraternities hold their annual meetings to look over what they have done and to prepare for the future. These grand lodges are made up of the men and women among us who would be insulted if their intelligence and their importance were questioned even in the least degree. Yet where social service coordinates through skilled workers and frequent conferences, and where insurance companies cooperate to solve their common problems, our Negro secret societies which are partly social and partly financial, go ahead each for itself.

Suppose one of these fraternities of ours has a good grasp of its situation and an adequate plan by which it can work! Then it should work with the others which are not so wise! As it is each is so certain that its greatness lies in not what it does, but in how it is different, that they all go their way alone.

When the Negro who is intelligent, who is capable to the point of being chosen to represent his fellow members is so foolish, we have indeed a problem in getting the rank and file to attempt united action.

But four mules on a Missouri farm, dumb animals though they be, knew enough to stand head and tail side by side, cooperating to keep off the flies!

WINSTON SALEM, N. C.
JOURNAL

JUL 19 1933

Thinks Negroes Can Help Enforce Law in Negro Sections of the City

To the Editor of The Journal:

On Sunday we were discussing the situation so very dear to my heart. Again returning to the zoning ordinance—we naturally expected that we would be given Negro policemen to guard us in our communities. Negro policemen have been placed in many cities and their work has been both acceptable and commendable. Why not try them here—in a city that boasts of a harmonious relationship between the whites and Negroes? Don't you believe that criminal cases would be reduced under such conditions? Judge Watson recently sensed that a group of Negroes might have some influence in curbing crime and through this paper openly challenged them to the task. How much greater service could Negro policemen render?

Again, zoning implies that Negro mail carriers could serve our communities more effectively. There are at least a score of men here who could qualify for this service. Negro case workers, we feel, could do a more constructive piece of case work with our maladjusted clients than any other people. We know our resources and our limitations. In fact no other race can know us as we know ourselves. But then—this is true of all races. Perhaps there are some among us who can qualify for such positions also. Should not the Negro wing of the City Hospital be manned by our own physicians? Was it not originally intended that this condition should prevail? Do we always receive justice in the courts? Isn't it almost paradoxical that there is no discrimination in taxation? Street assessments and property taxes, for example. Think on these things, I pray you. Are we lacking in civic pride? Perhaps a cause might be found in the fact that we share no municipal responsibilities. I say again, we are begging and praying for justice along all lines.

We often hear it said that our white people are tired of carrying us. We are tired of being carried. That is why we are asking for consideration. The late Booker Washington once said, "No individual or race can hold another down unless they be held down also."

The late Mr. Samuel Gompers warned the white people of their attitude toward a helpless people who have been loyal through all the years and are still loyal and patient and reminded them of the impending danger by saying, "God is always on the side of right and will make it the majority."

Our present civilization has not reached its peak of development nor will it do so until there is everywhere a more practical and thoroughgoing application of the golden rule.

And may I say in conclusion—It is our daily prayer that we grow not embittered by any lack or oversight on the part of anyone, but rather we pray that our white neighbors may grow into a greater understanding of our hopes and aspirations. O God grant that justice may be meted out to all races according to Thy divine law.

—LENA B. NEAL.

Winston-Salem, N. C.,
July 18, 1933.

CAPITALIZING "NEGRO"

Editor, The Advertiser:

The newspapers of today begin the word Negro with a capital, but a few years ago, a small n was used. In Webster's dictionary (1908 edition), small n is used and the definition is given as a black man. The use of the small n is erroneous and the definition is unsatisfactory.

The word Negro is first used in recorded English in Eden's Decades, 155 p. 259: "They are not accustomed to eate such meates as doe the Ethiopians or Negros." The word is again used in 1580, 1587, and 1613. It became in common use at a later date. The word is derived from the Spanish or Portuguese negro from Latin nigrum (niger). In all Latin dictionaries the short i is used.

By reference to English dictionaries printed many years ago, Negroes were named because they were "supposed to live on the Niger River," the source of which was wrapped in mystery. Niger River is pronounced with a long i and g as in j. The pronunciation has changed from the Latin Nigger. Who named this River is unknown, but travelers who crossed the Sahara Desert during the Middle Ages brought back the then long established name to the learned Arabian geographers. The name Niger appears as far back at Ptolemy who seems to have referred to the modern Wadi Draa, which coupled with the river Gir, is now known as O'Guir. This flows southward from the Atlas to the oases of Tuat. The word Niger probably contains the root gir, gar, or jur, not frequent in the river-names of Northern Africa.

It seems established that the Niger River was named because it flows through the land of the blacks. Subsequently all the inhabitants of Central and Southern Africa were called Negoes because they were supposed to dwell on this mysterious river. Nigger was used colloquially, as the Latin pronunciation was used.

Why did the words Negro and Nigger fall into disrepute among the American Negroes? I have never seen any explanation, so have this to offer. When the Negro was brought to America, he used the good Senegambian word Buckra, which was used by no less a writer than Emerson. Buckra refers to some powerful demon. It is difficult for the believers in one religion to comprehend the fact that the psychic attitude of believers and non-believers in all religions is similar. Demon or Buckra worship is common among primitive tribes and among them demons are as much venerated as Jehovah or Christ is among us. The Negro at first intended to pay us a compliment, but demons were and are in disrepute among us. The Negro in the course of time accepted the white man's religion and the Devil or Demon lost His former glory, so the Negro began to believe that he named the white man Buckra as an insult. Only in angry moments would the Christianized Negro use the word Buckra, and then only before the children so they could carry the word back to the older whites. By and by the Negro began to believe that the white man named him Negro or Nigger in retaliation for the name Buckra. All old persons well remember that old ex-slaves would tell children of the white race: "Don't call me nigger, caze the Devil is a Nigger." Negro was just as offensive as the word Nigger.

We begin Indian with a capital because Columbus thought they lived in India, so it is correct to begin the word Negro with a capital. In one sense Nigger is as good if not better word than Negro, but the dictum of Horace still holds: "Use is the law of language." So Negro is the word now used and it should begin with a capital.

W. B. PALMER

Furman, Ala., Oct. 4, 1933.

Racial Consciousness—1933

Funk-Wagnall's Dictionary Says 'Nigger' Is 'Negro'

New York Age
New York

The thousand of colored people who secured the new Funk & Wagnalls comprehensive standard dictionary with a subscription to the Literary Digest or by purchase from book shops do not know that on page 405, the editors of the dictionary have defined the word "nigger" as "a negro,; now vulgar." The dictionary does not list and define the words "wop," "daga" "sheeny" and "Chink" which are offensive names applied to other races.

7-8-33

The word was discovered by James O. Smith, Columbus, O., who wrote the national office of the N. A. A. C. P., 69 Fifth avenue. The N. A. A. C. P., has written Dr. Frank H. Vizetelly, managing editor of the new Funk & Wagnalls standard dictionary asking that the word be deleted because it is not a recognized part of the English language and because such a label is an insult to millions of American citizens.

"DARKEY" IS TABOOED.

The New York Age wishes to express its thanks to the National Broadcasting Company for heeding its appeals and the appeals of others that the use of such obnoious terms as "nigger," "coon" and "darkey" be barred in broadcasting. We were keenly interested as to what would be its policy when the "Virginia Judge," known in vaudeville for years for his "darkey" stories, became one of the features of a Sunday night program sponsored by an oil company.

7-23-33
New York
Age

On his first appearance before the microphone the "Virginia Judge" started out by making a "darkey" the central figure of his tale, which fell flat. At least we heard no applause as greeted the remarks of Editor Brisbane and the musical section of the program. It was significant that the second story was about an Englishman, and in telling it the veteran humorist, judging from his voice, appeared to be perturbed. The assumption of many Negro radio listeners was that some official of the National Broadcasting Company had unceremoniously told him that the term "darky" was tabooed on the air.

The following Sunday evening the Virginia Judge failed to use any of his favorite Negro stories. However, on Sunday evening, July 16, he told two out of three. But he was careful to refer to his characters as "colored" and not "darkies." We know this was a new experience for him, as no one on the stage has been more given to saying "darkey." However we hope he will accept this modern trend with equanimity. Members of the race do not object to Negro stories as long as no reference is made to "nigger," "coon" and "darkey" which they consider an insult. So would the Irish if referred to as "mick," the Jew if referred to as "kike," or the Italian if referred to as "wop."

DETROIT, MICH.
FREE PRESS

JUL 30 1933

Pageant of Negro Progress Planned

Exposition to Be Held Aug. 29-Sept. 2

Detroit Negroes are completing plans for The Pageant and Exposition of Negro Progress which will be held at the Michigan Democratic League Aug. 29 to Sept. 2.

The festivities will open on a Tuesday night with a parade in which 500 floats will participate. This parade will be led by Senator Charles Roxborough and Charles Riggs, parole commissioner, will be grand marshal.

Attorney Harold E. Bledsoe, chairman of the Michigan Democratic League, will turn the keys of the League Building over to the Pageant committee at the reviewing stand, Forest Ave. and St. Antoine St., where judges will select the most beautiful float of the procession.

A baby contest, style review and floor show will be the features of the second night's entertainment.

I AM A WOMAN— AND A NEGRO

Black Dispatch

By BEATRICE M. MURPHY
(For the Associated Negro Press)

7-21-33

I am a woman, and a Negro. But I am a woman first. Because the gods decreed that I should be a woman. It has never occurred to me to wish to be anything else because the possibilities open to me as a woman are more of a bill than I can fill; and if the job right here at hand is too big for me, how can I be qualified for one that I know absolutely nothing about? As a woman I claim kinship with every other female in the world. If there are some members of my sex who wish to disclaim that kinship, it doesn't perturb me in the least. Dogs are still dogs whether they are pedigree or just plain curs; and women are just women, that's all.

By recognizing myself as a woman first, I put the question of race just where it belongs—in the background. If you have the qualities which especially appeal to me, no matter what your color is, I'm going to cultivate your friendship; and if your personality and reactions to life are repugnant to me, I'm going to let you severely alone, regardless of your position or race.

I am a woman first. It is therefore not necessary for me to go around with a chip of prejudice on my shoulder. I'm not going to feel that every white man is my enemy or every black man my friend. Regardless of all the admonitions of my friends and well wishers, every man or woman is counted by me for merit alone. I refuse to believe that there is no white man who wants to be helpful or my friend. Personal experience has disproved that theory.

Because I profess to be a Christian, I still believe that there are decent, honorable, young white men and women in the world with the same ambitions, reactions, likes and dislikes as mine, whom I could be proud to call my friend: and because I am no fool, I know that there are members of my own race of whom I am bitterly ashamed.

I am a Negro. My pulses leap to meet the challenge. A Negro! Abraham Lincoln said a long time ago that God must have loved the common people gecause he made so many of them. I think of his words now, and thrill when I realize how much God must have loved the Negro. Not only because He made so many of them, but because I feel that God only brings problems to those whom He deems capable of solving them; only puts obstacles in the way of those whom He thinks capable of surmounting them; and only sends pain to the souls whom He believes strong enough to bear it. What a picture! What confidence the Almighty must have in the Negro! Think of the great contribution the Negro has yet to make to civilization! Think of the fields the Negro has yet to enter and leave his mark upon! The Negro has trails to blaze, paths to explore and something to give the world that only he can give—and he hasn't even begun his task yet.

Do you wonder that my pulses leap? Because I am alive; I am a Negro; I am young and can rise to meet the challenge that is flung at me!

They tell me that I waste my time—that no matter how much ambition or education I have, I will never get anywhere because I am a Negro; that my salary will never be as big as that of the white girl holding the same position. Reluctantly I admit that this might prove true. But I—perhaps I am foolish. I hope so. Life has been developed to its present state by those whom men called fools—I laugh at them.

I am young. The spirit of adventure calls and I would heed it. I would "dream dreams and see visions." I believe that what I do is going to count for a great deal more than what I am; that what I contribute is going to be far more important than the contributor; that the barriers flung in my path as a woman and as a Negro can be surmounted. I realize that it takes a big man or woman to meet a big adventure. I don't want to be counted small; for the soul of man expands or shrivels to fit the personality that nourishes it.

Perhaps I won't be applauded in the market place for my achievements, because I am a Negro. But I want to leave something—some little mark of distinction—that will make the posterity of my race proud that they are Negroes!

Yes, I am a woman—and a Negro. But I am a woman first.

COLGATE DENTAL CREAM HANDS CALLED FOR "SAMBO" ADV. OFFENSIVE TO RACE

NEW YORK—The August 19 issue of the Saturday Evening Post has a "Sambo" advertisement on page 49 placed by the Colgate Dental Cream Company. The advertisement shows a little colored boy about to bite into a large slice of watermelon with the remark that he doesn't care if it does stain his teeth.

The wording underneath the picture tells "Sambo" to go ahead and not be afriad, "Sambo," because Colgates dental cream will clean the stain off.

The National Association for the Advancement of Colored People has has written the Colgate-Palmolive-Peet Company, the Saturday Evening Post advertising manager, and the advertising agency handling the Colgate account saying that the advertisement is not in good taste and will not make colored people rush out and buy tubes of Colgate dental cream.

This company makes Palmolive soap, Colgate soaps and shaving cream and all the Peet company soaps. By this advertisement the company joins the Barbasol company, shaving cream manufacturers, which allows its radio programs to be full of "darky" and "coon" songs. Neither of these firms advertises in the Negro press.

This Week

By HAROLD G. EATON

An Insult to Colored People
Ambition Plus Opportunity

WOL, Washington's local broadcasting station, sponsored a program last Friday that could easily be termed an insult to the 137,000 colored citizens of the capital. The number entitled, "The Voice of the South" signed on at 4:45 p.m. and for fifteen minutes it made the average Negro listener's blood boil (if such a thing can happen). The term "nigger" was used freely. Some of the lines ran in this order:

"I knew an old nigger that worked in a little church as janitor. He was an old philosophical nigger and for this reason I liked to engage him in conversation. One day I found him cleaning up the church and to start a conversation I asked him how long he had been on the job. 'Lordy Mam,' he answered with a grin, 'Dis here old nigger don work here every since before this church was built an I don clean after these here Christians so long until I guess the Good Lord is gonna hab dis old nigger cleaning up after de white folks in Heben!"

While the program was under way a protest was made to the manager of WOL for this ridicule. The protester was informed that several requests were in the office for this program and that over half were from colored people of the District. It is a known fact that no Negro, regardless of his standing, cares to hear his race referred to as "niggers," especially over the radio.

The writer wishes that all those who heard this program and those who read this, will make a written protest to the manager of WOL and have him understand that the colored people of Washington do not approve of such ridicule and also demand that this "Voice of the South" be discontinued.

COLGATE'S CREAM HAS 'SAMBO' ADVERTISEMENT

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N.A.A.C.P. Protests Use Of The Ignoble Term 'Darky'

Collier's Article Draws Fire

New York.—An article about cotton in Collier's magazine for August 26, by Owen P. White, in which the word "darky" is used twelve times to describe the sharecroppers in the South, has drawn a protest from the National Association for the Advancement of Colored People. The N.A.A.C.P. letter dealt mostly with the failure of Mr. White to tell the whole truth about the condition of the sharecroppers. The writer painted the South as "Utopia for the Darky" since the government is paying cotton farmers to plow under cotton. He stated also that the agreements between the owner and the tenant were drawn to protect the owner in the "risky business" of cotton and see that they got everything coming to them under the agreements. The N.A.A.C.P. letter called sharecropping worse than coolie labor and declared the owners had never protected their tenants probably would not start to do so in 1933.

Author White asserts that Negroes raise 90 per cent of the cotton in Mississippi and 50 per cent of all that is raised in the South, but despite this he did not talk to a single Negro farmer, securing all his information about how "happy," how "shiftless" and how "pleasure-seeking" the Negroes were from white plantation owners who entertained him on their verandas. One plantation owner told him Negroes were 'too smart" to put their money in cotton, but let the owners take all the risk!

William L. Chenery, editor of Collier's, has written the N.A.A.C.P. that the magazine does not desire to insult any race and usually refers to Negroes as colored people but that Mr. White's article was in the language of the people with whom he talked. The editor said also that he knew sharecropping conditions were not ideal, but that the article was intended to show only the effect of the government's plow-under campaign.

Opp, Ala., News
October 12, 1933

Colored People Take Right Side In Crime War --

The colored people of Mobile recently went on record against crime and against outside meddlers. These colored people know that their race will have to suffer on account of outside meddlers who pretend to be defending criminals of their race.

It is a recognized fact that colored people have sometimes been squeezed in the courts because of race prejudice, but our courts have become more and more fair to colored people charged with crime until today if an innocent Negro is convicted it will be purely an error of the court and not because of prejudice. The trouble with the courts of Alabama today is not that of convicting innocent people, neither white nor black, but the trouble is the failure of the courts too often to convict the guilty, principally guilty whiae people.

The following resolution was adopted by Mobile Negroes who are to be

nave been received and approved for payment. As many as 43,000 checks are now being issued each day.

Rental payments will be paid next year for land producing as little as 75 pounds of cotton an acre. In this year's program land producing less than 100 pounds was not eligible for consideration.

Schedule of Payments

The chedule of payments in the 1934 program follows:

For land producing approximately 75 to 125 pounds per acre, a rental of not over $3 an acre; from 150 to 200 pounds a maximum of $5; 225 to 300 pounds ,a maximum og $7; 325 to 400 pounds, a maximum of $9; and for land producing 400 pounds and over, amaximum of $11.

The amount of cash rental will be determined by the county associations, subject to the approval of the adjustment administration.

Secretary Wallace in an explanation of the program said:

"The current price of cotton is below its fair exchange (party) value. The Administration recognizes that further efforts to aid the cotton farmer in solving this problem are imperative.

"The advance of 10 cents a pound on the current crop will enable the producer to market his crop in an orderly way and he will not be forced to sell at prevailing low prices because he needs the money now. The Government is providing the means to carry this cotton so that the man who produced it and who will cooperate in the production control program will benefit from any increase in price that may result from our efforts to obtain fair exchange prices for farm commodities.

To Adjust Over-Supply

"Meantime, we are proceeding with plans to adjust further the over-supply of cotton by restricting the 1934 acreage. The producer who obtains a loan from the Government on this year's crop must pledge himself to cooperate in the 1934 program.

"It was evident after the record production this year that cotton adjustments should continue. It would have been manifesly unfair to the producers if any improvement in price resulting from next yer's program had come after the present crop had passed out of his hands. The 10-cent loan will tend to prevent this.

"It should work to the advantage of the cotton farmer and we have assurance that they will not only of one group, or a spirit of resentment upon the part of another group is not healthy, fair or beneficial. It breeds trouble and helps no one. It is contrary to the laws of God.

"We are urgin gthe people not to lisen o outside propaganda, and we plead for a spirit of patience, loyalty, tolerance, charity, sympathetic understanding and helpful cooperation coupled with a strict observance of all ."

Racial Consciousness – 1933

MONTGOMERY, ALA.
ADVERTISER

OCT 8

MOBILE NEGROES ATTACK CRIME

A group of leading Negro citizens of Mobile met recently and discussed the relation of their race to crime. In the end they adopted a powerful resolution which should go far to sober the irresponsible elements in both races.

We quote the declaration in full as follows:

We deeply deplore the unusual amount of racial friction which has developed within Alabama in recent years. The large majority of the thoughtful negroes of this city and of this State have worked diligently with fair-minded white people to develop and cement a spirit of helpfulness, of understanding, of tolerance and of friendship between the races. It grieves us to find that all of the fine work of the past years which has been done by white leaders and negro leaders in Alabama is about to be destroyed because of ignorance, passion, prejudice and poverty. We must not permit any disruption of this splendid relationship to occur. No gulf of misunderstanding between the races shall be allowed at this time.

We are led to believe that some of the present unrest and friction is due to the influence of certain outsiders under the name of communists—or some other high-sounding name. We believe that paid agents are circulating literature among the negroes in certain sections of Alabama and inciting them to commit crime by spreading unwise inflammatory doctrines among our people. Negroes have nothing to gain by following foolish propaganda; we have everything to lose. We do not believe that the negroes should be led astray by unsound, alien influences. The negro, as a race, is not criminally inclined, but he has been used as a tool by evil designers and has been unduly influenced in the past.

We abhor and denounce crime among our people, whether perpetrated within the race or upon members of other races. Crime is becoming too common and life is held too cheap. We go on record as denouncing and disapproving of any person who shields, or helps to hide, such ciminals. We believe that every guilty person should be punished, but that they should be given a fair trial and punished according to law. The law should be applied and enforced upon all law violators alike.

The fair name of the state of Alabama has been terribly befouled during the past year. A spirit of restlessness and unhealthy tension has been created. We are calling upon the negro citizens of Alabama to obey the laws and we are pleading with the law enforcement officers of Alabama to protect the lives of all persons, regardless of race, by rigidly upholding the law.

An unfair attitude upon the part of one group, or a spirit of resentment upon the part of another group is not healthy, fair or beneficial. It breeds trouble and helps no one. It is contray to the laws of God.

We are urging the people not to listen to outside propaganda, and we plead for a spirit of patience, loyalty, tolerance, charity, sympathetic understanding and helpful cooperation, coupled with a strict observance of all laws.

The Mobile Press heartily commends the spirit and the phraseology of the resolution, declaring that "it is a fine document . . . and it speaks well for the good sense and responsibility of the group." Furthermore, it represents, in the opinion of The Press, "the spirit of the great majority of the race."

Continuing, The Press says:

In the northern section of this State there have been considerable lawlessness and inter-racial strife during the past year. We are happy to say that in Mobile this has not been the case. This is due in no small measure to the sanity of Mobile's colored population. The resolution passed Tuesday is striking evidence of the desire of the colored people to abide by the laws of the State and nation and to prevent any hysterical occurrences in this section of Alabama.

In Mobile inter-racial relations have long been marked by a healthy understanding. The resolution should do much to promote the Christian attitude that is the real solution to all our problems.

Our colored people are putting less and less faith in the kind of agitation that is based on the doctrine of hate. They are opposed to the kind of fomentation that must lead inevitably to bitterness and actual strife. They make this plain in resolutions such as that published in The Mobile Register and The Mobile Press.

The group of colored leaders who signed the resolution are well within their rights when they ask for stauncher protection of the lives and property of all races and of all classes. Lawfulness depends upon the proper respect for the statutes from every type of citizen,

The law must be enforced without fear and without discrimination. The law is duty bound to punish crimes of every character, and that is all that the colored group of Mobile asks for.

Communism and similar programs based on race and class hatred can make no inroads in this city and section if our colored population consistently and faithfully lives up to the spirit and ethics of the resolution.

Every right-thinking resident of Mobile, regardless of race or class, must approve and subscribe to the ideas and beliefs that dictated the thoughtful and encouraging document.

The Advertiser joins with The Press in commending the resolution to all the people of both races in Alabama.

Between the Lines

By GORDON B. HANCOCK

The New Negro Once More

Journal Guide 12-16-33

IMMEDIATELY after the great war, the Negro press was deluged with sentiments concerning the emergence of a New Negro who was destined to supplant the old Negro in all things pertaining to the advancement of the race. These New Negroes threatened to crash the door of full-fledged citizenship in this country and what the old Negro wanted and waited for the New Negro was going to demand. Everything the old Negroes had done to bring the race to where it is was criticized most harshly and the builders of the foundation upon which the structure of the Negro homes now rest were branded as "Uncle Toms," etc. From the talk that filled our papers the end to Negro subjugation was at hand and his long search for full-fledged citizenship in this country was imminent.

The world waited and the so-called New Negro movement collapsed most shamefully. When the pressure became a little severe the New Negro skulked away to his hiding place. It was said of Caesar that he came, he saw, and he conquered; of the so-called New Negro it may be said, he came, he saw and he ducked! Within recent months little or nothing has been heard of the New Negro.

This is in no way a disparagement of the spirit evinced in the emergence of the so-called New Negro; it is rather an expressed disappointment at the lack of stamina from which the whole movement utterly collapsed. It only shows that there is little or no difference between the New and old Negro. They are alike standing without the door of citizenship in the nation they have sacrificed to save.

Then there was the so-called radical Negro who pretended that he was ready and willing to die for his rights. With opportunities of death parading the highways of the country daily not one of these so-called Negro radicals has been scratched. The dying that has been done for rights has been by the humbler Negroes who live and die in obscurity. With Communism knocking at the doors of the nation, the so-called radical Negro has lacked courage to ally himself with the only radical movement in the country. Had there been the faintest iota of sincerity in the radical "hokus-pokus" most certainly would the Communist movement enlisted a few of the so-called radicals.

The radical Negro dodged the issue by evading the only organization that offered a test for his manhood claims. If Communism has done nothing else, it has most certainly called the bluff of the so-called radical Negro whose silence in this present critical hour is both ominous and tragic.

Then, too, we had the young "militants" owned and operated by my good friend George Schuyler. These so-called militants were going to organize the Negro race after some cooperative scheme and bring economic deliverance. They spurned the "Hold-Your-Job" gospel and proposed to show the Negro the way out of his economic wilderness. Whether the movement has utterly collapsed or is just hibernating during these strenuous times is not made clear by Mr. Schuyler. At any rate the depression has shown that the new Negro militants like the old Negroes of ante-bellum days must bide their time.

In a crisis the Negro militants and radicals are just as helpless as the humblest Negro in Georgia. The Negro race needs a program and needs it sorely and the New Negroes, the radical Negroes and the militants have not given the race a program. We have had a plenty of talk of divers kinds now we want a program. A programless race cannot survive by the side of a race that is planning generations ahead.

More recently we have heard of "The Negro Alliance" with headball with
and los
New Al

greatly to be hoped that this New
Alliance is not just another of
those abortive flurries of Negro
sentiment that results in nothing
but heartrending disillusionment.
THE NEGRO NEEDS A PRO-
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mand is for a more progressive
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The parties hereinbefore men-
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d lost it, on downs. Now the
Alliance is bidding for recog-

quarters in Washington. They are begging to be delivered from the old Negroes in their organization. They are proposing to make the New Alliance an all-youth movement. This writer is not concerned with the age of the goal adherents but he is tremendously concerned in their program for Negro economic deliverance. If

Racial Consciousness – 1933

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The world waited and the so-called New Negro movement collapsed most shamefully. When the pressure became a little severe the New Negro skulked away to his hiding place. It was said of Caesar that he came, he saw, and he conquered; of the so-called New Negro it may be said, he came, he saw and he ducked! Within recent months little or nothing has been heard of the New Negro.

This is in no way a disparagement of the spirit evinced in the emergence of the so-called New Negro; it is rather an expressed disappointment at the lack of stamina from which the whole movement utterly collapsed. It only shows that there is little or no difference between the New and old Negro. They are alike standing without the door of citizenship in the nation they have sacrificed to save.

Then there was the so-called radical Negro who pretended that he was ready and willing to die for his rights. With opportunities of death parading the highways of the country daily not one of these so-called Negro radicals has been scratched. The dying that has been done for rights has been by the humbler Negroes who live and die in obscurity. With Communism knocking at the doors of the nation, the so-called radical Negro has lacked courage to ally himself with the only radical movement in the country. Had there been the faintest iota of sincerity in the radical "hokus-pokus" most certainly would the Communist movement enlisted a few of the so-called radicals.

The radical Negro dodged the issue by evading the only organization that offered a test for his manhood claims. If Communism has done nothing else, it has most certainly called the bluff of the so-called radical Negro whose silence in this present critical hour is both ominous and tragic.

Then, too, we had the young "militants" owned and operated by my good friend George Schuyler. These so-called militants were going to organize the Negro race after some cooperative scheme and bring economic deliverance. They spurned the "Hold-Your-Job" gospel and proposed to show the Negro the way out of his economic wilderness. Whether the movement has utterly collapsed or is just hibernating during these strenuous times is not made clear by Mr. Schuyler. At any rate the depression has shown that the new Negro militants like the old Negroes of ante-bellum days must bide their time.

In a crisis the Negro militants and radicals are just as helpless as the humblest Negro in Georgia. The Negro race needs a program and needs it sorely and the New Negroes, the radical Negroes and the militants have not given the race a program. We have had a plenty of talk of divers kinds now we want a program. A programless race cannot survive by the side of a race that is planning generations ahead.

More recently we have heard of "The Negro Alliance" with headquarters in Washington. They have found a leader in the de-way out for the Negro race, the are begging to be delivered from ogressiverace needs them and needs them the old Negroes in their organization. They are proposing to e rescue, The parties hereinbefore mentioned have been to the bat and youth movement. This writer is ne nationtioned have been to the bat and youth movement. This writer is n. It isstruck out; they have had the foot-not concerned with the age of the ball within the shadow of the goaladherents but he is tremendously and lost it, on downs. Now the concerned in their program for- New Alliance is bidding for recog-Negro economic deliverance. If greatly to be hoped that this New nition. If the older Negro leadersthese young Negroes have found a Alliance is not just another of are too conservative and the those abortive flurries of Negro sentiment that results in nothing but heartrending disillusionment. THE NEGRO NEEDS A PROGRAM.

Purchasing the Badge of Inferiority

By CARTER G. WOODSON,

of Washington, D.C., Editor of the "Journal of Negro History," and author of "The Negro in Our History," "The Mis-Education of the Negro," and "The Negro Professional Man."

At a recent discussion of what we should teach the Negro child an educator reiterated the common complaint that we can do nothing with the Negro until we change his psychology. The Negro brands himself as inferior and he then blames the white man for treating him accordingly. The Negro discredits his own race and censures others for treating him with contempt. He tries to get away from his own people and denounces the segregationist for doing the same thing. The Negro worships the white man as his superior and excoriates the public for conducting itself accordingly. The main problem in the uplift of the American Negro, therefore, is to change his attitude toward himself. If the enlightenment of the public is the means to this end it must start with the Negro himself. It will be a loss of time and energy to change the attitude of others toward the Negro while he continues to despise himself.

Of this shortcoming this educator cited several striking cases. For example, he knows a graduate of one of our best schools of expression, who has been staging plays for the last quarter of a century and has never yet presented a play or pageant from the life of the Negro. The productions of Negroes who are trying to portray this neglected aspect of American history she refers to as trash. The efforts of those on the stage to dramatize these scenes and situations are considered beneath her notice.

Conceited or Misguided Intellectuals?

Another educator, discussing the same defect in our psychology mentioned a teacher of English, a graduate of one of the leading universities of this country. Although she has been teaching modern literature for more than two generations, she has never yet discovered any poem, essay, or oration by a Negro that she considered worth bringing before her pupils. In the race itself, then, from her point of view, there has not yet developed any thought which can properly stimulate the Negro mind, and the so-called educated Negro must look altogether beyond his race for intellectual stimulus.

..Still another observer found similar disappointment in a highly educated Negro who has distinguished himself for his "scholarship" in one of our "greatest" universities. This gentleman is now teaching in one of the largest Negro colleges, which has been recently encouraged with liberal grants to develop into a real university. His school, however, offers no actual work in Negro history and restricts itself to the treatment of the Negro as a problem in sociology. In explaining this attitude this "scholarly" gentleman tells his students that Negroes have made no history. All great achievements belong to the other races of superior culture. This conveys an idea of what our own schools are doing to corrupt the minds of the youth and to crush their initiative.

Leaders Are Not Sincere

One of these same educators, in commenting still further on these stumbling blocks in the education of the Negro, charges also that our so-called leaders are not sincere. They assert on the platform that they belong to a great race, but they practice the contrary. They proclaim their interest in the race and their hope for its future, but work in the other direction in doing what prevents the race from going forward. Whatever professional or economic needs they have are supplied by persons outside of the group which they are supposed to love and adore.

Very often you find a teacher talking about what great things Negroes have achieved and how honorable it is to be black and at the same time she is powdering her face to keep it looking as white as possible. What must be the effect on the children whom she teaches? They can see; and, having seen, they learn to think. From such a teacher they can derive no inspiration, and they may unfortunately reach the conclusion that the whole system of education is a farce.

Frequently, too, as one of these educators pointed out, you lose the force of what our noted women often say from the platform in lauding the virtues of the race when at the same time they are parading their straightened hair. They do not show any more sense than the "big husky Negroes" who prevent you from being waited on promptly in barber shops because it takes so much time to plaster their empty heads with the tar and grease required for their physical transformation. Foreign-born Americans who have observed how much money Negroes have thus made off our "educated classes" have gone into the wholesale production of this tar and grease. Every thinking Negro, then, must hang his head in shame.

$1,000,000 for Hair Greases

The face-painting, hair-straightening Negro, then, goes a step beyond the white man who dubs the race an inferior group. Such a Negro in addition to acknowledging this inferiority purchases the badges of it. The cost indeed is great. The race spends thus annually about four million dollars. This sum put to good use would decidedly change the economic aspect of the Negro in the United States. A change in this attitude sufficient to discontinue these brands of self-confessed inferiority would mean a rejuvenation of the Negro in this country in giving things a trend upward toward usefulness and recognition. Will the highly educated Negroes of this country set the examples and liberate their minds from this slavery?

As usual, then, one inquires about what the schools are doing about this insane effort of the Negro to change his psysiognomy. The schools have stimulated rather than retarded it. They have established departments of beauty culture which would render a much-needed service if they taught Negroes how to be neat and clean and appear to the best effect what they really are. On the contrary, these transformers have set out to straighten all kinky hair, to paint the black brown, the brown yellow, and the yellow white. Since they have been thus unprofitably engaged for many generations, I would suggest that they spend their time and means on something more feasible.

BALTIMORE, MD.
EVENING SUN

OCT 20 1933

Objects To A Criminal Being Called A Negro Unnecessarily

To the Editor of The Evening Sun—Sir,

Once before have I protested against the use of the word "Negro" in a headline pertaining to a murderer. In your reply you acknowledged that "the use of the word 'Negro' in headlines when such use is not essential to the story is contrary to the policy of this paper. . . ." I need, therefore, not protest a second time, for certainly you agree with me that the word "Negro" in the subheadline of *The Evening Sun* of October 18 anent the alleged felonius assault on Mary Denston, of Princess Anne, was in no wise essential, and that its use was humiliating and insulting to less criminally inclined Negroes.

I am convinced that it is not your editorial policy to disparage; but I beg of you to exercise more strenuously your supervisory prerogative in warding off such unmerited blows from respectful and respectable Negroes who wince at the employment of the term in such an exclusive and derogatory fashion.

Baltimore, Oct. 18. J. W. Haywood. Jr.

Letter of "Thanks" to Mayor Arouses Anger of Citizens

NEW ORLEANS, La., Dec. 15.—With members of the Race arbitrarily refused registration and denied employment on municipal and state contracts unless they are qualified voters, victims of extreme police brutality and numerous other persecutions, a "thanksgiving" letter to the mayor and commission council signed by 70 Race business and union men, preachers and educators, expressing gratitude for what has been done by the administration in the last four years, has elicited much condemnation.

Members of the newly formed Independent Voters' Study club and citizens generally are up in arms over the matter citing the attitude of Mayor Wilmsley as expressed in the Dillard university drive when he said, "It is well worth $80,000 of philanthropic donations from the white citizenry to help erect Dillard university if for no other reason than to get the 'niggers' off St. Charles Ave. and Canal St." They recall the mayor ordered all Race workers fired from every public works job to make room for white workers and his efforts to get private industry to do the same. At a dinner in honor of Mayor Thompson of Chicago in Washington, Wlamsley left when he discovered Congressman DePriest there and when the congressman came to New Orleans the mayor refused to meet him.

So severe is the indignation over the letter of thanks for the insults the Race has suffered, a boycott is being threatened against the business men who signed the communication. Since the erection of the municipal auditorium Race members have been denied its use though it was erected through public taxation. One of the reasons ascribed for the sending of the "thanksgiving" letter to the council is to soften the council's opposition to the use of the auditorium for an Emancipation celebration on Jan. 1.

The New Orleans branch of the N. A. A. C. P., James E. Cayle, president, has appointed a committee to obtain the auditorium but leading Baptist ministers are opposed to the heavy cost and insist the Freedmen's auditorium be used.

Rogers Blames Jim Crow on Poor Literary Writers

NEW YORK—Stating that "there exists today not a single satisfactory novel on the Negro," J. A. Rogers, author and historian, lays the blame for this upon America's Jim-Crow policy of presenting the Negro always as a "social inferior, morally and mentally."

Mr. Rogers blames both colored and white writers for the flood of inferior literature on the Negro. He cites the statement of Julia Peterkin, that "since (Negroes) are destined to be servants . . ." as typical of the trend of white thought.

If a publisher could be found, asserts Mr. Rogers, who would produce the honest literature of writers on the Negro, there are hundreds who could qualify to write this material. But a market would have to be found, he adds.

For the Negro to change the existing opinion about him he must develop some means of having fair literature anent him published, is the belief of the author-historian.

Racial Consciousness - 1933

Thousands Attend Negro Bicentennial Exercises Monday at Springfield

Dr. Channing H. Tobias Recalls Accomplishments of Georgia Negroes in Building the State; Lucy Laney, Educator, Is Paid Special Tribute as Speaker Praises Her Work

BY WALTER S. HARRIS

On a huge platform erected by the city on the grounds of historic Springfield Baptist Church, gorgeously draped with flags and colors of the State of Georgia and of the United States, and decorated with large palms donated by Stulb's Nursery, final exercises, in commemoration of the two-hundredth anniversary were held by colored citizens here Monday afternoon. The celebration, because of its rareness and one never held before, will long be remembered and was witnessed by several thousands, who had come from adjacent sections of both Georgia and South Carolina, with a fair number of white citizens also present.

The unique spectacle brought to a close exercises that began during the week of February 12. "Georgia Day" when exercises commenced throughout the state in observance of the founding of the Colony of Georgia by Gen. James Edward Oglethorpe, and for colored citizens' contribution to the Bi-Centennial Celebration the exercises proved far greater—more educational, instructive, and inspiring—than any pageant could have depicted, which was first in the minds of the general committee arranging the celebration, it was stated by several of the committee.

Second only in importance on the program was the special chorus of two hundred voices, made up from church choirs and school choruses—their select voices—which was under direction of Mlle. Mary E. Gardner, who, for several months had had these singers under training for the event and the unique technique and skill with which they performed, in the language of the orator of the day in paying tribute to them, "the like has never been heard before."

With the huge audience standing, and joining in the singing, the exercises opened with singing the Negro Anthem, led by the chorus. In introducing the speaker, Mme. Willie Mae McNatt Oliver, well known social and civic worker, styled him as one of the outstanding sons of Georgia and America.

Dr. Tobias drew brief pictures of those who have accomplished fame in various fields. He said, naturally, the spiritual world should come first and spoke of Revs. Henry Watts and George H. Dwelle, former pastors of Springfield Church; Bishop Lucius H. Holsey, founder of Paine College; Bishop Henry M. Turner, famous Bishop of African Methodist Episcopal Church; William J. White, founder of Morehouse College and the Georgia Baptist newspaper; E. K. Love, P. James Bryant, E. R. Carter, Rev. C. T. Walker he styled the champion of race relations and interracial movements when such preachments were regarded unpopular; the great orator and pulpiteer and friend of all mankind, the great "Black Spurgeon."

Continuing, the Y. M. C. A. leader said that Georgia had contributed many sons to the field of education and referred to Dr. John Hope, native Augustan, first colored president of Morehouse College and Atlanta University; John Wesley Gilbert, noted scholar; John W. Davis of Savannah, president of West Virginia Collegiate Institute and recent winner of the Harmon Award for services of distinction in the Field of Education; the Hubert family of Hancock County, Georgia, whose several sons are renowned educators; Father A. J. Laube and the Catholics, who have established an institution of learning here, and climaxing this feature of his address, Dr. Tobias paused, and as though overcome with emotion, said, he had called at a cottage only Monday morning, only to find Lucy C. Laney, the great benefactor of the youth of the race, only a shadow of herself having given many years of an unselfish life in this community.

BLIND TOM IS RECALLED

In the field of music Dr. Tobias paid high tribute to Blind Tom of Columbus, Ga., who with his skill, even in the days of slavery, astonished two continents, and several times appeared at commencement at the University of Georgia. Of Roland Hayes born at Curryville Ga., the speaker said it was through Lady Astor and a Mrs Simpson of Alabama, that he appeared at Buckingham Palace, London.

Poetry, James Weldon Johnson, born in Florida, was educated at Atlanta University; Silas X. Floyd, and Wilson Jefferson, two Augustans. In the business world he paid tribute to A. F. Herndon; Walter S. Hornsby, insurance magnate of this city and R. R. Wright, now president of Citizens and Southern Bank at Philadelphia.

In politics, honor was paid to C. H. Taylor, educated in Augusta, a Democrat, when it was unpopular to be so, was appointed by President Cleveland, recorder of deeds, at Washington; Judson W. Lyons, register of the treasury; Henry Lincoln Johnson, recorder of deeds at Washington, and H. A. Rucker, collector of internal revenue of Georgia.

Rev. Frederick E. Smith, pastor of the First Baptist Church, and Dr. E. C. Peters, president of Paine College, were seated on the platform and made closing remarks. Benediction was pronounced by Father A. Laube, pastor of Immaculate Conception Church.

Group Of National Negro Leaders Will Attack All Segregation and Injustice

Realizing that wrapped up in the fight to free the Scottsboro boys is one of the most important issues since the Dred Scott case ,a new committe of prominent colored and white men and women are sending out an appeal that every Negro in this country join actively in this struggle between now and the hearing March 8th.

This committee will make an effort to reach every organization, every church, every lodge, every person, including children, in this country, in order that the fight might be carried to complete victory (and establish once and for all the question of complete justice for the Negro in this country).

World-Wide Issue

Members of the committee who will push the fight are:

William N. Jones, managing editor of the Afro-American, chairman; Dr. C. H. Tobias, international secretary Young Men's Christian Association; William Monroe Trotter, secretary National Equal Rights League; Professor Franz Boas, department of anthropology, Columbia University, New York; E. Franklin Frazier, department of social science, Fisk University; M. S. Stewart, general manager, the Universal Life Insurance Company, Memphis, Tenn.; Hele G. Murray, secretary Congregational Education Society, New York City; A. L. Jones, Atlantic City; H. L. Walker, Atlantic City; Eugene Gordon, of the Boston Post, Boston, Mass.; George W. Lee, Memphis, Tenn.; William L. Patterson, national secretary of the International Labor Defense, New York; Melvin J. Chisum, Negro Press Association, Chicago, Ill.; Loren Miller, The California Eagle, Los Angeles, Cal.; M. Cravath Simpson, Boston, Mass.; C. A. Hathaway, New York City; Mrs. Mary E. Getison, Boston, Mass.; Albert T. Wolff, Boston, Mass.; Mrs. Fannie Howard, Baltimore, Md.; Bernard Ades, Baltimore, Md.; Professor Blumberg, Johns Hopkins University, Baltimore, Md.

In their appeal to the public the committee sets forth that far beyond the fate of these boys has the issue of this struggle penetrated. The case has come to typify the whole issue of race prejudice, of Jim Crow practices in court, and public places, of economic exploitation of the working millions and of the liberation and making of full citizens of the 14,000,000 men and women of color in this country.

If this case is won, and won it can be, it will affect the status, the privileges and the well-being of every Negro in this country. It will go a long ways towards destroying segregation in courts, the railroading of prisoners to the gallows without due process of law, and it will break the backbone of the system through which the Negro is being intimidated, terrorized and crushed into submission to a slavery but little less oppressive than the slavery which kept him in bondage for 400 years.

It is the purpose of this committee to make every colored man and woman in this country realize that Scottsboro fight gives them the biggest opportunity they have had since slavery to fight Jim Crowism, segregation and racial discrimination.

Already the case has become known throughout the civilized world. No single event touching the Negro question in this country has been forced into the conscience, the life and the public opinion of the American people as has the Scottsboro case. It has reached the place of importance in the fate of the Negro that it would be America's greatest tragedy if it were lost.

For this reason, the Committee for for the Defense of the Scottsboro Issue has come into existence for the sole purpose of making this a conscious fight of every Negro in America.

To this end the committe is asking that every civic organization, every lodge, every social, business or religious organization in the country write letters to this committee to be used in various ways in connection with this fight. It is also asking that individuals who will enroll as a member of this new group who will carry on a campaign before and after this trial to extend the fight for complete economic, political and social equality of colored people throughout the land, send their names and addresses to this committee.

Under the banner of this new committee, it is pointed out, men and women, as well as organizations of all political faiths and persuasions, can unite. It will have but one purpose, and that is to wage a consistent fight to eliminate racial barriers, segregation in every form and secure for colored men and women the full measure of American opportunities.

It will comprise that group of white and colored men and women in America who can come to understand and see that the only way out in the race problem for both white and colored is the right way out, and that the right way out is to give, wtihout compromise in any way, the same measure of economic, social and political justice to all Americans, of whatever race, alike.

Send communications to:
THE SCOTTSBORO ISSUE
DEFENSE COMMITTEE,
521 McMechen Street,
Baltimore, Md.

THESE SPECIAL NEGRO PARTS

What shall we do about these special Negro parts that are offered us from time to time in programs and plays which white people get together? It is not altogether an easy question to answer. In so far as the "Legend of Houston" is an effort to portray the history of Houston, including the laudable part which Negroes have played in it, of course, we should be interested and willing to do what we can to make it a success. But in so far as the Houston Post of May 10, 1933, expresses the spirit of the "Legend of Houston," that is quite another matter. Says the Post:

"As no record of a Southern city is complete without some allusion to the Negroes, especially the old mammies who nursed the children and the darkies who tilled the soil and cared for the 'white folks,' the sponsors of "The Legend of Houston" pageant have arranged a plantation day episode, reminiscent of the passing of the Old South."

This expression is not representative of the contribution which Negroes have made to the forward march of progress in Houston, and Negroes should not by their actions lend credence to the idea that it does.

The same thought might have been advanced with reference to "Aida," in which Negroes so graciously accepted and played the Ethiopian "slave" or "prisoner" parts. Aida was an Ethiopian, and so was her father. The same reasons which made it necessary to "cork up" white people for these parts were quite sufficient, in the opinion of The Informer, to have the Ethiopian "slave" parts played by "corked up" white actors, also.

It is true the temptation must have been great to those amiable gentlemen who played the "prisoner" roles in Aida, but it is also true that it would be a good thing in the future to give more careful consideration to these special Negro parts which are offered us by our well-meaning friends in the white community.

Bulwark Yourself in the Law

Black Dispatch

The Black Dispatch wants to caution the 15,000 Negroes in Oklahoma City to let the talk about violence remain above Sixth street, among the white people who make threats and remarks, which if Negroes were making them, would be characterized as inciting to riot. Let us all resign ourselves to the law's processes and ordered government.

America is a government of laws and not of men. Let us pin our faith in the law and not in compromise. Either we are free citizens in this nation and in this city and state, or we are vassels. This is a good time to find out what our legal rights are, if anyone is in doubt. 6-1-33

Let's fight if our rights are invaded, but we shall do that fighting in the courts—not in the streets. In assuming this sort of an attitude we believe that the Negro shows himself to be a good sport. The courts are white men's courts. Judge, bailiff and jury all are white men, so that whatever we receive at the hands of a court is a white man's decision. Okla. City, Okla.

The white man, however, does not prove himself to be a good sport, when he, in addition to his right to determine the color and the weight of justice, arrogates to himself the right to do physical violence.

Mr. Day Fezler, president of the city school board, asked the Negroes last Friday night not to be beguiled by Communistic propaganda from Moscow. Few sensible Negroes are so deluded, but we want to say here and now that it is not propaganda from Moscow which is converting Negroes into Communism these days. The spirit of unfairness, violence and hate found in many southern cities, is doing more to make Negroes disloyal to government than all the influences from Moscow can ever accomplish.

Why Worry About Prejudice?

A long time ago we learned to laugh at prejudice. A man or woman full of such junk deserves pity. We get along fine with most white folk because we refuse to become angered when suddenly such individuals convert themselves into human tornadoes and fume about the presence of a Negro thereabouts.

Most white folk want to call you by your given name. Of course all Negroes know that white folk think that they are giving too much dignity to a black man when they tack on "Mr." and address him with the title of his sire; but why worry about that? After all, it is not what the other fellow thinks of you that counts; it is what you think of yourself.

"A rose by any other name would be just as sweet."

The poet has in the line above compassed all we would say to black folk. Just as you cannot take the sweetness and fragrance out of the rose by giving it another name, so also the white man cannot snatch integrity, honor, ability, genius and manhood out of black folk with grammatical designations.

A young man once became angry with an older man. He planned revenge. One day he met the old man in a narrow path. Throwing back his shoulders the young man announced: "Sir, I never get out of the way of a fool." "I always do," said the old man as he stepped aside and passed on down the road.

What a fine thing it would be if most Negroes assumed such an attitude towards the every day foolish prejudices expressed in white folks' actions. We do not mean by what we have said that anyone should be an Uncle Tom, and submit to indignities which curb citizenship and are actually harmful; but we do mean that you should ignore, rather than recognize, the foolish contortions of folk who show by their conduct that they are not your social equals.

"An onion could never be a rose."

Just keep the above words in mind when the other fellow taunts you. Will a white face alone make a gentleman? It takes honor, deference, courtesy, unselfishness and intelligence to make a gentleman. No white man, regardless of what he may say, or what he may call you, can prevent you from acquiring and possessing the cardinal virtues of a gentleman or a gentle woman.

Racial Consciousness-1933

Says He Had Old 'Mammy and Thought She Was Fond of Term

NEW YORK, Jan. 6.—Grafton S. Wilcox, managing editor of the New York Herald Tribune, didn't know that the word "darky" was objectionable to members of the Race. This statement was contained in a letter Mr. Wilcox wrote last week to Mrs. Roscoe Conkling Bruce in answer to a protest from her based upon an article which appeared in that newspaper following the opening of Radio City Wednesday night.

In a report of the opening, in which a 200-voice chorus from Tuskegee institute participated, the Herald Tribune said:

"There followed a ballet by Patricia Bowman. Fraulein Vera Schwarz of the Staats-Oper, Berlin, made her first American appearance. She sang 'Liebeswalz' from Johann Strauss' 'Wienerblut.' The dish of German talent was then replaced with an importation from London, Kirkwhite and Addison, dancers. They gave way to the singing darkies of Alabama—the first appearance of the Tuskegee choir in New York."

It was this reference to the famous Tuskegee choir as "darkies" that caused Mrs. Bruce to write Mr. Wilcox. In answer to his first reply to her stating that he had always thought the word "darky" was a term of endearment, Mrs. Bruce stated:

Dec. 29, 1932.

Mr. Grafton S. Wilcox,
Managing Editor,
New York Herald Tribune,
New York City.

My Dear Sir: I hasten to acknowledge the receipt of your response to my letter.

In point of fact, "darky" is slang. So are "wop," "sheeny," etc.

Moreover, the Jew resents being termed a "sheeny," the Italian resents being called a "wop," and in exactly the same way and for exactly the same reasons the Negro resents being called a "darky." This reaction is evidence of self-respect on the part of free American citizens.

And it is in the interest of our democracy as a whole that the Negro as well as the Jew, the Italian, etc., maintain his own self-respect. I would fain believe that no enlightened citizen, once his attention has been called to the matter and its significance, would designedly do aught to break down this thoroughly healthy self-respect.

And this is true, no matter how kindly and friendly your good citizen may have felt himself to be when hitherto called the Jew a "sheeny," the Italian a "wop," the Negro a "darky."

I have a most kindly and friendly feeling toward my dog, but nevertheless my attitude toward the poor brute is fundamentally different from my attitude toward a person. The dog is not a mere thing like a block of wood, but at the same time he is not a person. Now, it is probable that the American Negro resents the application to him by any white man of the word "darky" because he senses the implication that the white man is thinking of him as perhaps superior to the dog, but still distinctly below the level of human personality.

In this connection, permit me to call your attention to the circumstance that in your letter to me you set down the word Negro thus: Negro. Of course, I know you intended no offense. But the offense is implicit in your typography! The typographical usage of the Herald Tribune, by the way, is more modern than, if you will permit me to point out, that of its managing editor! Just consult your own style book.

I enclose our editorial in The Dunbar News of March 26, 1930, "Typographical Emancipation," in the earnest hope that you will be so good as to read it.

With you I agree that there was absolutely no occasion whatever for the Herald Tribune to refer to the Tuskegee choir as "the singing blacks" any more than to refer to some other group of artists as "the singing whites"!

At the same time, I deny any analogy in the caption of the editorial in the current issue of The Dunar News, "The Black Joan of Arc." The point there was simply to distinguish Harriet Tubman from the white Joan. Black, white, blue, red—these are merely descriptive terms, importing matters of fact and involving no disparagement.

Explains "Mammy"

A word as to that "darky mammy" of yours. Historically, I would not underrate the inarticulate part she played. But, after the Civil war, she was merely a hang-over from the slave regime. What her reactions were to being called a "darky mamy," of course, I don't know. But neither do you! In her breast there may have been a slumbering resentment against the indignity. But, knowing where her bread and butter came from, she was too keen a diplomat to let "her white folks" know the truth. But, assume the opposite to have been the case, what of it? Certainly, the poor soul has no claim to be a representative Negro of today. Her reaction to "darky" then has none but the narrowest personal significance. The question is: What would the worthiest representatives of the 12,000,000 Americans of African descent **today** feel if you had the ill taste, not to say the audacity, to call them "darkies"? What would Paul Robeson think? Or W. E. B. DuBois, or Mary Church Terrell, Coralie Franklin Cook, Lucy D. Slowe, Francis J. Grimke, John Hope, Mordecai Johnson? These people would set you **down as a barbarian, and would** they not have ground for doing so?

I feel sure that you will now understand, if not appreciate, my attitude, or rather the attitude of all thoughtful Americans of African descent, toward the application to our group of the word "darky." We resent it and resent it hotly. And we have substantial grounds for doing so.

The Herald Tribune is a great newspaper. It exercises a potent influence upon public opinion. What in the mouth of a solitary individual might be quite innocuous, may prove of grievous harm in the columns of this powerful newspaper.

What Moton Said

With a view to your grave responsibility as the managing editor, I beg you to read carefully Robert Russa Moton's "What the Negro Thinks" (Douleday-Doran, 1929.) And I quote therefrom two paragraphs (chapter 9, page 187):

"Only slightly less offensive (than 'nigger') are the terms 'darky,' 'coon' and 'shine,' all of them expressions of contempt for the personality of those to whom they are applied. It is doubtless true that they are not deliberately used in this way by many who employ these terms, but they undoubtedly originated in such a mood and are unconsciously employed to give expression to the same mood whether in story-telling, good-natured raillery, or the general round of humor.

"The Jews, the Irish and other races have successfully banned such allusions to their own race from the press and from the stage. Negroes have the same feelings in the matter, though as yet they are powerless to do more in this direction than to appeal to the best instincts and the more delicate sensibilities of such of their white friends as indulge the practice, as a great many of them do."

Of course, the very conservative man who penned these two paragraphs is, in succession to Booker Washington, the principal of Tuskegee institute, whence that choir came!

Sincerely yours,
MRS. ROSCOE CONKLING BRUCE

THAT WORD "NIGGER"

"Georgia has a great many of what southern people call 'niggers.' They have never called them anything else, and the Negro does not resent it."

That enlightening statement, printed recently in a New Jersey daily newspaper editorial, shows what the white man of New Jersey and other northern states does not know about that question of which they write so fluently. We wonder by what process does the white man arrive at the conclusion that we do not resent the term "nigger"? Is that opinion based upon the fact that the term is used frequently in Georgia, and up to the present has not caused any race riots?

As a matter of fact we do resent the word "nigger." We resent it in Georgia, Florida, Alabama, Mississippi and the rest of the South as we resent it in New Jersey, New York, Illinois, Michigan and the rest of the North. We resent not only "nigger," but we resent every word applied to us that carries the connotation of "nigger." In this class come "coon," "darky," "shine," "jig," "dinge" and the entire slate of such terms.

It just happens that in Georgia we have been so abused and browbeaten by the wheels of the white man's "justice" that we have learned to hide our resentment to some extent. We know that we are not permitted the luxury of pride in our beloved "Dixie" because evidence of pride is a suggestion of real manhood. Therefore we must grin and bear the insults. But our acceptance of these southern conditions need not imply that we like them or are satisfied with them. Indeed, it could imply several things entirely different from that. It could mean, for instance, that we are merely awaiting the time when we can resent these and similar insults properly, and have our resentment mean something.

And so to these northern editors who so glibly expose how much they know about us, we suggest that they first try to ascertain the facts. The only difference between Race people of the North and Race people of the South is the geography which makes it possible for those in the North to express themselves while those below the line must be careful not to speak out of turn—and, of course, when it comes to resenting something a white man does they are always out of turn.

"Darkies"

James C. Wright Protests Use of Word in Father Coughlin's Speech

James C. Wright, civic leader, school teacher and "Father of Three-Cent Car Fare," early last week telegraphed the Rev. Charles E. Couglin, in protest to his reference to colored people as "darkies." Mr. Wright lives at 514 T Street, Northwest.

Father Coughlin, who has been featured in a series of radio broadcasts over Station WOL, was speaking Sunday, February 12, from the Shrine of the Little Flower, Detroit, Mich., on Abraham Lincoln. The occasion was Lincoln's birthday.

The telegram read as follows:

Washington, D.C.,
Feb. 12, 1933.

Father Coughlin,
Shrine of the Little Flower,
Detroit.

Would Jesus Christ or Abraham Lincoln call loyal colored Americans darkies as you did over the radio today?

JAMES C. WRIGHT,
514 T Street, Northwest.

No answer to Mr. Wright's telegram had been received late this week.

"NIGGER" : "DARKEY"

Their superior sense of the niceties of life should cause the average white person to refrain from using reflective terms or words about a class of people. These thoughtless persons seem to take delight in referring to colored people as "niggers." Some claim that in using the work "darky" it is done in a more patronizing spirit, but they should know that it is as offensive to colored people as other approbrious terms. It is a common occurrence in the several courts of the south to have colored witnesses or defendants referred to in this insulting manner and upheld by those who should see that the feeling of the humblest is protected. In the trial of Herndon in Atlanta this week, "nigger," "darky," etc., were used overtime. To the credit of the colored lawyers for the defense, the court's attention was called to it with a direct ruling that it must be discontinued. This effort should be kept up and blotted out not only in the courts but elsewhere. A crusade against it as used over the radio should be made, even in songs so subtly phrased. Protest to stations from where such terms eminate and a line to the advertisers espousing the program would be very effective. Then, beginning at home let us refrain from using these terms.

Jim-Crowism a Threat to Business

Only the lack of self-respect on the part of a large number of the members of the race victimized by Jim-Crowism stands in the way of serious losses to business the system would otherwise exact. As it is, much profitable business is lost to hotels, restaurants public carriers, merchants, theatres and other businesses through the operation of this pernicious system. With the increasing consciousness on the part of the American Negro of the injustice of the system and the growing resentment thereto, many businesses will feel the effect of anti-Jim-Crow reprisals given expression through the use of the buying power of one-tenth of the American population.

The Southern States in particular, because of their large Negro population and because they are wedded to this idol, must of necessity experience the bitterest results from these reprisals.

"The buy where you can work' campaign inhibitions against Jim-Crow theatres and amusements, mail order buying, automobile travel and other devices of protest against the American scourge of Jim-Crowism can be expected with the growing respectability and resentment of the American Negro. The consequent effect on the business of any given community can be measured in proportion to the extent that that community practices the policy.

As a defensive measure against counter reprisals in the way of destitution, job and wage discrimination, it can also be expected that the Jim-Crow sick who are determined to insist upon inherent American rights challenged and nullified by Jim-Crowism, will be found augmenting the ranks of radical organizations and political parties, where Jim-Crowism is banned, and whose programs call for the utter destruction of the present business and industrial organism.

It is unfortunate that the effects of these reprisals must be experienced by innocent businesses which have no choice in the matter because of restrictions imposed by Jim-Crow governments. The trend, however, to boycott businesses generally where Jim-Crowism is practiced is too obvious to admit of argument.

Leaving aside all moral and sentimental considerations, it is good business for persons engaged in business to join a crusade against the system which will inevitably dig deeply into receipts and pronts, as and when the race outraged by the system become fully aroused, indignant and resentful.

NEGRO HISTORICAL

THE Association for the Study of Negro Life and History must carry on its necessary work. Like every other association it needs money. The usual sources of revenue are drying up. Other channels must be tapped. Other friends must come to the rescue of the Association which collects and preserves the valuable documents of Negro History. Perhaps the finest service this Association renders to America is the texts which it produces on the Negro for schools and colleges. This feature alone is worth the amount of money which is expended, for the reason that it permits students both black and white to learn the truth concerning the Negro race.

The work which is done under the direction of Dr. Carter G. Woodson, who gives of his time freely, is well known to all who read. It is only necessary, then, to call the attention of the public to the immediate need of the Association to assure support. It is economically conducted. There is no great need for large contributions.

The Association which does a million dollars worth of work only requires at the present time the very small amount of $7,500.00. It can be easily done if during Negro History Week, which begins February 12th, each individual would contribute a dime or a dollar. In the event that you are not called upon by a solicitor to subscribe something to the fund, send your money directly to the Association, 1538 Ninth Street, N. W., Washington, D. C. In the words or the director, "We keep going the only undertaking of Negroes themselves to document and popularize their history that the race may not become a negligible factor in the thought of the world."

This Color Raekct

By Beatrice M. Murphy

You know, I believe, at times the Negro rather enjoys being a member of the downtrodden race—an oppressed people. It gives him distinction, privilege, position. True, it is rather a low one, but at least it's unique. It's something that sets him apart—makes him different from other people.

But is the Negro so different? Does the Negro hold a monopoly on oppression, ostracism, and discrimination? Is the Negro race the only one that must fight to make and keep a place in the sun? Let's take a look at this color racket and see what it is all about.

Thousands of years ago—so we are told—the Jews were God's chosen people, salt of the earth. What do we think of now when someone says "Jew"? An unkempt corner grocery store, or shrewdness and cunning. We say, "Even a Jew can go such and such a place, and I can't."

To a certain extent it is true, but not entirely. The Jew, because of the color of his skin, is welcomed where you and I would never be. Should I say welcomed or tolerated? But no matter how much education, intelligence and money a Jew may have, he is still a Jew, and there are some doors that just won't open to him, some colleges that his son or daughter cannot attend, some classes of society that will not admit him. He is ostracised, ridiculed, and shut out of many places of opportunities.

Yet the Jewish, like the Negro, race contains intellectuals, men of money, philosophers, professionals, and capable business men.

Does the Jew react to his ostracism in the same way that the Negro does? No. He fights it. He finds ways of getting around it. Sometimes he philosophically accepts it. But it doesn't make him bitter. It makes him tolerant. It doesn't crush his spirit and ambition. He simply shrugs his shoulders and goes on acquiring education and making money—putting his nose and foot in where he may, until every once in a while society wakes up and finds him there, and can't possibly tell how he got there.

Am I pleading the cause of the Jew? Not exactly. I'm simply pointing out that the Negro could learn a lot from him; and bringing the latter down out of his self-created heavenly bliss of enjoying misery by showing him that he has no corner on ostracism.

Why not use up some of this perfectly good energy that is being spent on fighting this color crisis in giving the world something that it must accept, no matter what the color of your skin, and creating a position for yourself in the world which is so necessary that it can't be done without, and can't be filled successfully by anything but your little black self?

No, you're no pet step-child of oppression. You're just one spoke of the wheel; so why not make yourself an important one?

Racial Consciousness — 1933

YOU ARE MASTER OF YOUR FATE

Two Call newsboys were discussing life. Said one little fellow, "White boys have the best chance." Evidently he meant that Negro boys have very little chance, a thought which is present in the mind of many a Negro boy and girl. Grown-ups among us are equally at fault with these two children in thinking handicaps exist only for Negroes.

On the very day these two were following out a line of thought which ultimately grows into a profound conviction that it is no use for a Negro to try, the news of the day told of the national corn husking contest results. The winner, instead of being the lucky one who was allotted the best stand of corn to husk, had drawn one below the average. He overcame the handicaps of a thin growth and the further handicap of his plot having been trampled down by the spectators. He won because he had the will to win, plus the ability to do his job well.

Handicaps beset us all. To some they are a barrier so formidable that it turns them back in despair. To others they are a challenge, a stimulant that brings out the best there is in them. Within the week, Etta Moten, one whom the middle west has known from childhood up, took her place among the galaxy of stars accorded a national audience. Her humble beginning, her struggles, her unflagging aspirations, her invasion of New York with its lights and shadows, and now her popularity and acclaim have all been enacted before our eyes.

No one of us who saw this spirituelle young miss, singing hymns with touching appeal in Negro churches, would have predicted the career she has since attained. Least of all would we have made that prediction if we reasoned that being a Negro was a barrier to success.

Serious-minded people treat race and color as a mere incident about which the individual can do nothing, and one which he should forget thoroughly. It is what he can accomplish which should concern him.. Etta Moten typifies the career of forward-looking. Her rise is the one complete, all-sufficient answer to the thought among Negroes that success is not for them because they happened to have been born as they are.

A Negro can succeed, in fact the greatest success is for him! That thought was expressed admirably when, to a white man's remark that it was too bad that one so gifted should be a Negro, Frederick Douglass replied that he had accomplished more when he lifted himself from slavery into ordinary citizenship than a white man did who became president. One's worth is measured not by the conditions of his birth, but by the distance he progresses.

Racial Consciousness - 1933

A Gabriel in Denmark

WE HAVE a Gabriel in Denmark in Roy de Coverly, the writer, blowing the trumpet of the New Negro with his ambitions and aspirations. Judging from his success, he must have sympathetic acoustics there. His childhood was enjoyed in Jamaica, B. W. I., then followed his odyssey to Harlem and then to Copenhagen, where he is now a feature writer for the Berlingske Tidende, an outstanding publication of that city.

Roy de Coverly.

His contributions have covered a wide field. He is particularly proud of his article on the Negro theatre and its "Little Theatre" movement. One thing that interested me was his saying that he disapproved of white players interpreting "The Green Pastures." In his effort, "Harlem Evenings," he takes his Danish public on an imaginary stroll up Seventh avenue, pointing out the "Campus" (since vanished), the Monterey, the Renaissance and hot-dog stands. However, he reached his stature height when he wrote "How It Feels To Be a Negro." This work did more to stamp him than all his previous efforts.

What interests me most in Roy de Coverly is the opportunity to contrast the American and West Indian Negro. The American Negro is born into an environment that definitely labels him black, therefore he must accept it. The West Indian must be made conscious of the fact. This is because of a superior degree of freedom. The American Negro's freedom is that of the exile.

I think this is the point that makes Roy de Coverly supreme. Having been made to feel and know he is black has enabled him to look back with keener observation and question the logic of what's wrong in being black.

PARTIES AND BOSSES WILL DO NO MORE FOR NEGROES THAN THEY DO FOR THEMSELVES

Politics for Negroes in Kansas City, Missouri, is mighty poor pickings! Negro party workers make a brave show on election day with their badges and motor cars. They boast: "Our Big Politician knows all the bosses; our Big Preacher made the best speech in the campaign." But they get small reward.

Legislation, public office and public contracts are the major rewards of politics, but they do not go to Negroes in Kansas City. Only in the rackets, the vicious offspring of politics, do they share. We repeat: "Politics for Negroes in Kansas City, Missouri, is mighty poor pickings."

Over in Kansas City, Kansas, Negroes work in every branch of the public service. But when Kansas City, Missouri put thousands to work on its public improvements, the Negro high point of employment was only 135 jobs, half time work for about $15 a week. Not a Negro clerk in a public office in Kansas City, and few laborers on the permanent payrolls! Yet ours is a city whose Negro leaders have behind them 38,000 citizens who cast 17,000 votes for the winning party last fall, and who in Republican days were the margin of G. O. P. victory. The question of the hour is, shall we be forever branded, banned and damned, and yet be Republicans or Democrats, who work to help some white man but never take a step for ourselves? We should have the manhood and the self-interest to take issue with those whites who say Negroes should not ask for more because "Kansas City is southern in sentiment." Our old fathers and mothers, fresh from slavery, had the courage to leave the South because of its discriminations; yet we, with a generation of schooling, supinely accept them here.

In the past, our leaders have sold us out! They have been content to ask for cash money with which to "handle" our vote, or for the privilege of racketeering. And we, the people, have let them get away with their deals by not protesting.

Our greed defeats our brains! We do not even bargain for Negroes as a whole. Our scheming is aimed at personal profits. That is why one Negro leader, an officer in a prominent church, ran a policy wheel, and another rented his property for a "good time" house. It is Negroes' fault that politics for them is on a cash basis! We have the votes which politicians want, but we compete against each other to see who can give the most for the least!

Just as our cowardice has cost us public employment, so our greed strips us in the end,—even the profits of Negro vice are now being taken from us by white racketeers, and the cash to "handle" the Negro vote now goes to white politicians who saw how easy it was to get a Negro following.

Negroes do not have to deal in politics on the graft level. We have made it serve our ends on occasion. We won public office when we elected L. Amasa Knox to the legislature. We got public contracts when Leon Jordan did some public construction twenty years ago. We shared the benefits of government when our public opinion kept Gov. Sam Baker from emasculating Lincoln university. What we have done, we can do again! But we must take a leaf from the white voters' book, and organize!

First of all we must make these leaders of ours come clean! All the men and all the women, of all the factions of all the parties, must be made to stop selling us out for personal gain! They must make their political activity serve the 38,574 Negro citizens. Republican or Democrat, rabbit or goat, the Negro leader must make his people his first concern! Let him be for Welch in one party, or for Newman in the other, but he must be for Negroes first, and his party or his party boss must be the means by which he would serve their interests!

This thing of Negroes trying to build their personal fortunes upon the wreck of their race is attempting the impossible. Prejudice binds us together too tightly for such a scheme to work. Penny-wise-and-pound-foolish politics has brought less to our 38,574 citizens with more than 20,000 votes than other groups get who are only one-fourth our size.

What a spectacle we will make of ourselves if, after getting only 135 jobs in the huge improvement program, we go into the next city election fighting for some more of the same, with no word of complaint about the past and no plan for the future!

There is some place where self-interest and common sense should be our guide! We might as well be hungry trying to get ahead, as wear Even the most foolish among us has learned during this depression that the dollar on election day, 1924 or 1932, did not keep the pot boiling the year round, nor are rackets a substitute for public and private employment.

Organize! Fight! We might as well get ahead, as wear some boss' collar so tight we can neither make a complaint nor swallow a mouthful!

Racial Consciousness - 1933

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PAYING TO BE SEGREGATED

ANY Negro who pays his money to attend a theatre which segregates him is saying that he believes he is inferior. He is paying his money to be insulted. He gives his consent to segregation—and more, he places a badge upon himself which proclaims to the world that he is stupid; that he does not value his American citizenship.

There are theatres downtown which refuse Negroes equal accommodation. Colored citizens flock to them. Negroes should die rather than attend such theatres. To spend your money for inferior treatment and accept insults to your race is the way of a fool. It is bad enough to accept segregation which is forced upon one but when one sinks so low as to pay for it that one is past redemption.

And what is true of theatres is true of other businesses. Colored citizens should request equal advantages and identical treatment from those with whom they spend their money. In other words, refuse to spend your cash with those who do not cater to your trade.

The case of the Negro is helpless so long as he pays his money to be segregated. THE TRIBUNE calls upon its readers to show their racial pride, their manhood and womanhood by refusing to attend theatres which force them to any special section. If you are not good enough to sit anywhere, for God's sake stay away and maintain your self respect.

AN ECONOMIC DISGRACE

A writer visiting Harlem was amazed to find hundreds of thousands of dollars invested in fine churches. During his visit he made an extensive study of the business district and found Chinamen conducting laundries, Japanese, Italians, Greeks, Bohemians, Hungarians, Scandinavians and Jews commanding and operating all of the substantial and progressive business places in the district. The churches he found were the property of the black people.

A more definite survey of the economic life of Harlem showed that the Colored citizens, who are 90 per cent of the population of the district, were doing less than 5 per cent of the business. His amazement would be multiplied several times should he find it convenient to visit other large cities in which we dwell in great numbers.

The explanation is not difficult to obtain; we are simply overfed with churches and underfed on business enterprises. These conditions are largely due to certain other conditions whose tremendous potentiality we were unable to visualize when they were imposed upon us. Like all infant races we have been the victims of considerable assistance which in the end restricted our activities to the whims of those who provided the funds.

We have received many scholarships from various foundations a close study of which will disclose that these scholarships all pointed in opposition to a constructive education and scientific studies along business lines. The purpose has discreetly been to direct the attention of our boys and girls to music, singing, preaching and painting.

In other words, the whole scheme of our benefactors has been so devised as to keep our people out of the business world. There has been no disposition on the part of our donors to direct our education into the arts of manufacturing, producing and constructively creating the substantial things of value. Thus we have been kept from becoming competitors in the things manufactured and sold to us by our benefactors.

We have not been encouraged by any of the foundations to enter the field of civil engineering, of builders, nor to study the important arts of mechanical philosophy; such professions are the media through which races achieve financial value and creditable distinction as national units. The study of architecture is also one of high importance and is essential for any form of construction. Thus in its broad operation it gives room for the development of invention and genius.

Any race of people who point to its brightest stars as being singers, painters, preachers and entertainers is feeding its fancy on the shadows instead of the substance, and will always be an enslaved unit in whatever community they abide. The accumulation of wealth alone creates the ruling class. So long as we represent 90 per cent of the population in any given district and less than 5 per cent of the business, just so long will we remain the noted preacher, the prominent singer and the good entertainer.

A Negro's Criticism of His Race

To the Editor of The Literary Digest—Sir:—I desire to comment on the American colored people and their greatest handicap.

Often we read in the daily paper about some colored person complaining about being discriminated against, persecuted, and socially ostracized by white people of all nationalities in America. At times they are wholly justified in their complaints of being oppressed, and should be aided by those intelligent white people in authority and who stand for fair play. But the real holdback of the Negro is the Negro himself. They often advocate but do not practise race pride.

An educated, socially prominent Negro looks with scant respect upon another member of his race with ordinary training. They fail to cooperate with each other, even 50 per cent. in business matters, and very seldom do light-skinned Negroes associate with dark-skinned Negroes unless it is to enhance some personal aspiration. When they can overcome that handicap they will become a progressive, race-conscious people.

ALLEN J. BENTON,
A Colored Man.

New York City.

PHILADELPHIA, PA.
RECORD

MAY 7 1933

NEGROES WARNED TO ABANDON PAST

Throw 1912 Standards Into Discard, Forum Speaker Urges.

By JOSEPH H. RAINEY

A call for the Negro to awaken from his economic and social stupor, based on the standards of 1912, was voiced by Lester B. Granger, extension secretary of Bordentown School, in addressing the Forum of Hunton Y. M. C. A., Camden.

Theme of Granger's talk was: That the Negro is hopelessly antiquated, and wasting his time, so long as he tries to arrange his life on the basis of 20 years ago—when fierce individualism was rampant.

Age of Machine.

He pointed out this was the age of the machine, that the machine made different social structures with new situations, new possibilities and new complications for old established orders.

"If I were trying to arrange my own personal work on the basis of 1912, I would be hopelessly antiquated in method. So the Negro trying to arrange his life and economic structure on the basis of 1912 is even more antiquated," the speaker declared.

He pointed out that the Negro did not know what shook him off the economic bandwagon when present unemployment started. Nor does he know what will be done with him tomorrow.

Fierce Individualism.

But, he went, on, 1912 was an age of fierce individualism. Booker T. Washington was alive fighting with W. E. B. Du Bois for leadership. The National Association for Advancement of Colored People had just been organized. All emphasis in the Negro struggle was for opportunity for the individual. The Alpha Phi Alpha "Go to High School Go to College" movement was based upon individual achievement. All Negroes asked was equal opportunity when individual whites.

Today, according to Granger, Negroes still are fighting for equal individual opportunity and getting it more and more. But the Negro does not realize that whites are giving him a mere empty shell.

"Giving individual opportunity today," said the speaker, "is like taking a soldier and giving him a first class rifle and grenade then sending him against army tanks. He is admirably equipped for individual battle, but has no chance against mechanized warfare."

Fighting Social Order.

He said the Negro today is fighting a social order, not of individuals, but of groups and classes. Such a statement a few years ago, he added, would have sounded revolutionary, but not so today.

"In such a condition, what does it profit to fit the Negro with splendid individual training and send him into a social struggle where everything is highly organized against individuals?" he asked.

"It is no longer possible for the individual to survive through personal prowess. The old-time artisan sees machines taking his place. The old-time dealer sees chain organizations crowding him to the wall. Merchanized transportation, communications, machine methods are applied to the finanical structure, political structure and even the religious structure. Old-fashioned ways have not a chance.

"In the past, Negroes have pleaded for a chance for fortunate individuals to rise at the expense of the less fortunate — doctors, lawyers, teachers, business men. Today, as they face the challenge of the future, they may choose to demand that the more fortunate organize to continue exploitation more successfully, or they may choose to organize so that the more fortunate may help the less fortunate, so that the entire group may advance together."

Racial Consciousness - 1933

DON'T BE SILLY!

ON commenting on The Pittsburgh Courier's recent stand on the jim crow "Green Pastures" performance at the National Theater, Washington, D. C., the Trenton (N. J.) Times-Advertiser states that we were sponsoring jim crowism as much as the Washington Elks because we are a Negro newspaper. It asks "why a colored paper for colored readers."

We advise the Times-Advertiser not to be silly. A colored paper for colored readers is necessary for the same reason that a Trenton paper is necessary for Trenton readers: i. e., because it carries the news which others papers will not carry and in a way that they will not carry it.

The Negroes of Trenton are forced to go to jim crow schools and are subject to other kinds of discrimination and segregation, economically and socially, and yet the Times-Advertiser, which purports to handle all of the Trenton news and battle for the Trenton people, wages no fight for complete social equality in Trenton. It condones or only very mildly protests against the evils against which The Pittsburgh Courier strenuously battles in the interests of all Afra-mericans everywhere. It prints white news from the white point of view. One would scarcely know there were any Negroes in Trenton from a perusal of its pages, or that they had a social life and were making contributions. The same is true of the white newspapers elsewhere.

Negro newspapers are in the business of publishing and commenting on the news and achievements of Negroes because the white newspapers will not do it. When the daily newspapers serve Negroes as they do white people, there will be no need for colored newspapers for colored people. But from present indications there will be need for The Pittsburgh Courier for many years to come.

NEEDED: A NEGRO YOUTH MOVEMENT

Christian Recorder
1-12-33

We have heard much of the "Youth Movements" of the world. We have looked in vain for a "Negro Youth Movement." Negroes copy everything else the whites do, it is said; we have been looking for a movement among the Negro youth of this generation.

But a real Youth Movement cannot be copied.

The world owes a great debt to the movements started by youth, and much to those started by college youth.

Our Methodist Church came out of a youth movement started at Oxford University, England, by John and Charles Wesley, and a few youths who were earnestly seeking truth in religion. Before these another youth movement started also in a university, by Martin Luther and teachers and students in Wittenberg University resulted in our Protestantism.

They were largely the youth of the middle ages whose thirst for knowledge broke down the walls of Mediaevalism and ushered in through the Renaissance our Modern Age.

Indeed it is sometimes said that Christianity itself resulted from a Youth Movement, led by a young Carpenter from Galilee and a few restless fishermen and working men against the entrenched Pharisaism of the day.

But however that may be, the world has gained much from the revolt of youth against rigid religious forms. Richard Allen was only 27 years of age when he revolted against the discriminations in St. George's Church.

And, as in religion, so in politics, science, philosophy, and other fields the revolt of youth has led to richer fields.

Youth is full of adventure, and does not always count the cost—spiritual adventure, political adventure, social adventure, as well as adventure into foreign lands, uncharted seas.

Youth is ignorant. It knows not the thousand reasons it cannot accomplish its destinies, and goes headlong and accomplishes where older men, because they know so much, fear to go. Scripture says the ignorant shall confound the wise, and a wise old poet has said fools enter where angels dare not tread.

Youth has not responsibility. Youth does not feel that it must keep the status quo at all hazards; for it does not have the governorships, and presidencies, and bishoprics and captaincies of industry. Youth does not fear its job or use most of its energy holding its job.

Youth has ideals, aspirations, hopes, ambitions. Youth is truly religious.

We remember when as a young man we went to Germany. We remember how eager German and Russian and Austrian youth were to learn of conditions in America, how keenly they analyzed their own social conditions, how interested they were in improving these conditions. There were forums all over Berlin and Leipzig where these young men discussed their problems. In the colleges the youth movement was in full sway. Even then the powers that were began to show anxiety. But the youth were bent on seeking knowledge and improving conditions. After 30 years we see what it all means. The youth of yesterday are the leaders of to-day of a new Germany and a new Russia.

But there is no youth movement among Negroes. Negro students are individuals. Negro students do strive for high marks.

But Negro students have not yet achieved self-expression.

Negro students have but little self organization.

Negro youth have no organ. Outside of what the Church has done, there is little of a serious nature done by Negro youth in a national way. The fraternities and sororities are still in their infancy and, as little children, appear to be interested chiefly in play. No word to solidify the youth of America has ever come from these organizations of our so-called best brain.

What is the matter?

Is the trouble with our schools?

Are our youth taught to think?

Is there something wrong with our mental machinery?

Are our colleges afraid to encourage our youth to adventure?

Or are our teachers, our parents, our preachers, etc., so overwhelmed by a defeatism, or an inferiority complex or whatever you might call it, that they give no inspiration for the youth of the land?

What the Negro of America needs more than anything else is a real Youth Movement.

Youth needs to think on Religion—for our religion is all out of joint. No Negro seems to have thought on religion since the youthful Richard Allen.

Youth needs to think on Politics. Negro politicians have been almost complete failures. Our youth must not be taught to follow their fathers politically.

Youth needs to think on Economics. Our businesses are unstable. Our labor is unorganized. Our tasks.

Tell youth the world is waiting FOR study, to master, to originate, to venture. THEM. Read! Study! Compare! Think! And Think, Think, Think, until Youth can Tell the youth that nothing is settled. They must settle it for us. Tell the youth the fathers have only begun; they must advance and complete the

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As to Term "Negro"

THOMAS H. R. CLARKE MAKES TRENCHANT COMMENT

To the Editor of the Guardian:

A highly educated young man was complaining today that some of the Washington newspapers had dropped the capitalization of Negro and was substituting the "little n" instead.

Looking at the young man it was at once seen that he was about as far removed from the physical type which commonly passes in America for "Negro," as the so called "white" man who happened to be present.

He asked me what I though about it. I replied that I did'nt care a continental . . . what kind of an "N" was used since the word had no validity in the field of ethnology—that Africa had no NEGRO race or tribe, and that the word was improperly employed within the United States— that there was no Negro here now or at any time in the past.

The word NEGRO is perpetuated by racial prejudice and ignorance on the part of many whites, and by a group of PROFESSIONAL NEGROES—that is to say colored men and women who make a profession of being NEGROES; and by another group of hypnotized colored men and women, who believe that the NEGRO has some high and mighty mission to perform in this country.

It is further perpetuated by an unsophisticated class of schooled colored men and women who are perfectly willing to be known as NEGROES, but wilt under the racial designation of NEGRESS applier to one of their women.

One of the latest publications on Africa, places all the African tribes North of the Equator with the Caucasian group, and gives very intelligent reasons for this classification—stating that it is not a matter of color which determines the classification. All South of the Equator is placed in one general ethnic group—BANTU, and then goes on to say that "the ZULU is the finest physical specimen of manhood in the World."

Now here we are within the United States, mixed with European, American Indian and a slight strain of Asiatic blood, insisting that we be designated by a term, first employed by a ruthless band of Spanish and Portuguese pirates which merely meant the skin color of the West African natives.

Every colored man and woman within the United States white enough in color to be socially "white," should change their social habits, walk across to the other side of the line into the sun light of economic and political opportunity—into the land of FREEDOM. There are at least two millions of us who can do this.

They have already hesitated too long and suffered too many deadly and weakening discriminations. By every rule of the game they are Caucasians and should seize Caucasian opportunities.

Battling for the big "N" is nonsense and a waste of valuable time in the effort to perpetuate a word, which means Remoteness from social and political influence, economic power and prestige.

The orthodox Jew is in the same boat with our group fighting to indefinitely perpetuate a perfectly assinine folly. If the Jew had accepted the New Testament with all of the Occidental races, he would not have been driven into Ghettoes, subjected to every species of physical and mental torture, and in 1933 to be victimized by Hitler in Germany.

Many millions of Jews however crossed the theological line, in every country of the world, and their progeny has met with contentment, prosperity and freedom from oppression and will be "gathered unto the bosom of the fathers" along with their kinsmen who were tortured by thumbscrews and branding irons.

The way of freedom and opportunity lies in sloughing off NEGROISM, and taking a lesson from forest and jungle where bird and beast have developed **Protective Coloring** to a perfect art in the struggle for survival.

THOS. H. R. CLARKE,
Washington, D. C.

Pepsodent Co. Thinks Negroes Imagine Insult

New York.—Harlow P. Roberts advertising manager of the Pepsodent Company, toothpaste manufacturers, thinks Negroes "imagine" insults. He has so written the N.A.A.C.P. in answer to the association's letter suggesting that the use of the words "colored tourist camp" by Amos 'n' Andy was harmful to colored people. The association made no rip-snorting protest, but said that when Amos 'n' Andy broadcast their recent auto trip from New York to Chicago fair and stayed every night in a "colored tourist camp," the idea was created in the minds of millions of listeners that Negro tourists have special tourist camps. The N.A.A.C.P. pointed out that Negro auto tourists have a hard enough time as it is securing accommodations on the highway without having the idea planted that they must be segregated into "colored" tourist camps. Manager Roberts, being white and never having traveled across country as a Negro, thinks this idea "imaginary."

Text Book Spells Negro With Small "N"

CAMDEN, N. J.—Negro students at the Woodrow Wilson Commercial High School rubbed their eyes and gazed surprisingly last Thursday when, in going through the new text book, "The American People", by David Saville Muzzy, published by Ginn and Company, of Boston, Mass., they found the word "Negro" used profusely in the various chapters spelled with a small "n", the capital letter being used only when the word "Negro" appears at the beginning of a sentence or paragraph. Several of the students, boiling over with indignation, replaced the small "n" with a capital in ink.

Thus far none of the white teachers have commented on this traditional insult and prejudice of American authors and newspaper men. Some of the students brought the matter to the attention of the TRIBUNE with the request that it be given the publicity it deserves. A protest is being formulated to place before the Board of Education and Attorney Robert Burke Johnson, Negro member, will be asked to give this matter his immediate attention.

MONTGOMERY, ALA.
ADVERTISER

NOV 5 1933

CAPITALIZING "NEGRO"

Editor, The Advertiser:

The newspapers of today begin the word Negro with a capital, but a few years ago, a small n was used. In Webster's dictionary (1908 edition), a small n is used and the definition is given as a black man. The use of the small n is erroneous and the definition is unsatisfactory.

The word Negro is first used in recorded English in Eden's Decades, 155 p. 259: "They are not accustomed to eate such meates as doo the Ethiopians or Negros." The word is again used in 1580, 1587, and 1613. It became in common use at a later date. The word is derived from the Spanish or Portuguese negro, from Latin nigrum (niger). In all Latin dictionaries the short i is used.

By reference to English dictionaries printed many years ago, Negroes were named because they were "supposed to live on the Niger River," the source of which was wrapped in mystery. Niger River is pronounced with a long i and g as in j. The pronunciation has changed from the Latin Nigger. Who named this River is unknown, but travelers who crossed the Sahara Desert during the Middle Ages brought back the then long established name to the learned Arabian geographers. The name Niger appears as far back at Ptolemy who seems to have referred to the modern Wadi Draa which coupled with the river Gir, is now known as O'Guir. This flows southward from the Atlas to the oases of Tuat. The word Niger probably contains the root gir, gar, or jur, not infrequent in the river-names of Northern Africa.

It seems established that the Niger River was named because it flows through the land of the blacks. Subsequently all the inhabitants of Central and Southern Africa were called Negoes because they were supposed to dwell on this mysterious river. Nigger was used colloquially, as the Latin pronunciation was used.

Why did the words Negro and Nigger fall into disrepute among the American Negroes? I have never seen any explanation, so have this to offer. When the Negro was brought to America, he used the good Senegambian word Buckra, which was used by no less a writer than Emerson. Buckra refers to some powerful demon. It is difficult for the believers in one religion to comprehend the fact that the psychic attitude of believers and non-believers in all religions is similar. Demon or Buckra worship is common among primitive tribes and among them demons are as much venerated as Jehovah or Christ is among us. The Negro at first intended to pay us a compliment, but demons were and are in disrepute among us. The Negro in the course of time accepted the white man's religion and the Devil or Demon lost His former glory, so the Negro began to believe that he named the white man Buckra as an insult. Only in angry moments would the Christianized Negro use the word Buckra, and then only before the children so they could carry the word back to the older whites. By and by the Negro began to believe that the white man named him Negro or Nigger in retaliation for the name Buckra. All old persons well remember that old ex-slaves would tell children of the white race: "Don't call me nigger, caze the Devil is a Nigger." Negro was just as offensive as the word Nigger.

We begin Indian with a capital because Columbus thought they lived in India, so it is correct to begin the word Negro with a capital. In one sense Nigger is as good if not better word than Negro, but the dictum of Horace still holds: "Use is the law of language." So Negro is the word now used and it should begin with a capital.

W. B. PALMER.
Furman, Ala., Oct. 4, 1933.

NEGRO LEADERSHIP

Speaking of Negro leadership and the times through which we are passing, T. Arnold Hill, director of the department of industrial relations of the National Urban League, makes the following significant statement:

"As serious a national blunder as the neglect of Negroes is, it is not as disturbing as the failure of Negroes to rouse themselves on behalf of their own salvation. This is largely because Negro leaders have not agreed upon a program."

Mr. Hill is right. Sooner or later we shall learn that our salvation as a people lies as much, if not more, in ourselves as it does in what other people do for or against us.

Racial Consciousness—1933

WHY PLAY FOOTBALL?

One more high school game is yet to be played. In the few days which remain let us take another good look at our high school athletic situation in Houston. Let us not try to fool ourselves.

You cannot have thousands of Negro boys and girls going to Negro football games, only to see crude white men selling and taking up tickets, without creating unconsciously in their impressionable minds the feeling that Negroes either are not capable enough or are not honest enough to sell and take up those tickets.

You cannot give all the choice seats at Negro high school football games to white people, without the revolting implication that the Negro parents and patrons of the boys who are playing the game are not good enough to occupy those seats.

You cannot create the kind of respect which ought to exist for Negro high school principals and teachers when you take out of their hands the handling and management of the little fifteen cents that is collected from Negro high school football games, and place that money under the management of white people.

You cannot make Negro parents, taxpayers, and citizens give up the seats which they are occupying at Negro high school football games to make places for white people, without creating a growing and just disrespect for the system which unjustly makes that kind of insult possible.

You cannot do any of these things, or any of the other unfortunate things that have been done in connection with high school athletics in Houston, without openly violating every principle which lies at the foundation and base of the separate school system.

Finally, Negro parents cannot keep on letting their boys play football under circumstances like those which now exist in Houston without creating in those boys, and also in their fellow schoolmates, an inferiority complex that will hamper and hinder them all through their lives, and that will make of the very education which they are trying to get a stumbling block instead of a stepping stone.

The Economic Shock Black Men Need

"I cannot see to save my life what the Negro can do other than accept a differential wage scale," said a close personal friend this week. The friend indicated that he had been reading the last week's article in the Black Dispatch in which the reasons for a differential had been set up by the United States Labor Advisory Board, during the recent conference in Washington.

"It appears to me," he continued, "if we insist that the Negro laborer receive equality in the wage scale there is going to be a wholesale boycott of Negro labor and a resultant destitution and suffering among Negro masses."

Our instant answer to this faint heart was that the Negro should do no such thing. The Negro should demand equality along every battle front and especially in the wage scale. A hungry black man can have no morals, no culture, no upper structure of any sort until he first eats, and to reach this objective the race must be willing to suffer.

It is a pithy sentence which runs, "There is little for which the Negro will fight, and he will not die for anything." The average Negro wants equality in earning power but he is not willing to make the sacrifices cumulative with success. Certainly, if the Negro goes out into the labor market and demands higher wages, and insists upon it to the extent that he will not otherwise work, there is going to be a great suffering and distress. But the condition of the Negro will not be far different than that of other people when they were fighting for the same thing.

The white men and women who pioneered this country weathered and endured famine, pestilence, massacres and a thousand other terrible ravages of nature and the elements in order to construct the firm foundation upon which they now stand. Why should the Negro expect to reach his objectives with less effort?

The truth is, that it is going to take this sort of economic shock to dynamite the Negro leadership into true vision. Negro intellectuals have meant very little to the masses in the way of economic light. Most Negro leadership is venal and lacking in self sacrifice. Where would one go in the Negro race to find the prototype of Mahatma Ghandi? How many Uncle Toms would we have to destroy before we could approach the solidarity of "Hitlerism"?

A race of people, for a period, so far down in the economic scale that its would-be leaders would have nothing to exploit, might in this dismal environment develop self-sacrificing leadership—the type which would give the masses enduring faith and courage to fight unrelentingly for true values in racial growth.

Until the Negro race developes leadership honestly interested in the Negro group feeding, clothing and sheltering itself, independent of outside assistance; until that leadership forgets comfort, is willing to deny itself personal ambitions and goes boldly out to free a people and suffer, there is not much light ahead.

You see the Negro here in America could determine his own wage scale if the intelligensia of the group were to tie to the masses and organize the black man's collective economic power. The Bible suggests that humanity turn to the ant for lessons in industry, but to the Negro we would point to the Chinese for lessons in how to organize economic power. The mass of Chinese in this country are not asking other people for jobs. They make their own jobs, and swallow up their own masses, in the woof of their own strength.

Returning to the idea of wage differentials before which the black man stands today we want to insist that the demand be for equality with other men. Perhaps as we said, if we get thrown out America's economic door we may have unwittingly been crowded into a place where we must develop vision. Out of the stern realities of suffering may come our chart and compass.

Why?

J. C. Kidd is a practicing attorney in Richmond and the local claim representative of the Fidelity and Casualty Company of New York. Typical of the attitude of some white people in this city to Negro professional men is this sentence taken from a letter written by Mr. Kidd to the Guide publishing Co., regarding one of its employees who was treated by a Negro physician for an injury received while employed in the plant of the "Guide": "I don't know whether it has been called to your attention or not that we do not care to have any of your employes who are injured treated by colored physicians such as in this case. The several reasons for this are obvious."

In view of this attitude, why will 60 per cent of the Negroes of this city, when in need of professional services, engage the services of white lawyers and doctors instead of their own? Why send their children to professional schools, when after graduation, their employment is barred by whites and refused by themselves?

Improve The Streets

AVAILABILITY of Civil Works Administration funds presents another opportunity to the city of Norfolk to provide a much needed and desirable improvement in the colored sections.

The condition of many streets in the Huntersville, Lindenwood, Barboursville and Lamberts Point sections of Norfolk has long been an eye sore. In very bad weather some of these thoroughfares are virtually impassable.

Aside from the æsthetic feature, however, other distinct gains may be realized from the improvement of these streets. A fire hazard resulting from the inaccessability to homes and buildings in these sections will be largely removed. And a horizontal rise in property values will naturally follow.

Not only will the colored people who live in Huntersville, Lindenwood, Barboursville, and Lamberts Point benefit by the improvement of these streets, but the community generally will gain by it. For the civic progress of any city is impeded by its unsightly and unsafe sections just as it is ad-

vanced by its more improved ones.

The recent announcement that Barraud Park is to be one of the public projects benefiting from CWA funds emphasizes especially the necessity of improvements to that part of Rugby Street between Chapel Street and the park. A most adequate recreational center, without adequate thoroughfares to and from it, will be but a meagre blessing to the thousands of citizens for whose use it is dedicated.

THE BRANCH UNIVERSITY

"Unto him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have." If Negroes do not bestir themselves, and possibly, even if they do bestir themselves, this passage of scripture is likely to come true in connection with the building of the Negro branch university in Houston.

White people have literally thousands of acres for parks, and Negroes have one paltry little ten acres. The city of Houston and private white individuals, too, have offered free sites for the white branch of the proposed University of Houston. It is now suggested that, if a site is not also donated for the Negro branch, the university may be for whites only. Although the taxes of Negroes have helped to buy every foot of land that the city owns, it offers no site for the Negro branch. Under such circumstances, Emancipation Park is mentioned as the "last resort" site upon which the Negro branch of the University of Houston may be built.

If this is done Negroes will have no park facilities whatsoever; even Emancipation Park was not bought out of the tax money; Negroes bought it themselves. So far as parks are concerned in Houston, Negroes share only in putting up the tax money to buy and support them. What, then, are the alternatives to this tragic "last resort?"

In the first place, the Federal government will not forbid using its funds to buy land, and the school board might well help equalize the expenditures on the white and Negro branches by paying for a suitable site for the Negro branch, if none is donated. In the second place, the city of Houston could well afford to provide for the Negro branch some of the land which it should have furnished but failed to furnish for Negro park facilities. Finally, it is a serious question whether a city college for Negroes is more important (if the Federal government will permit its funds to be used for building a university for whites only) than recreational facilities for Negro boys, girls, and grown-ups.

RACE IS SEEN 'ASLEEP AT SWITCH' ON PUBLIC WORK

Benefits Offered For Advancement In Communities Thru U. S. Loans Held Neglected

WASHINGTON, Oct. 26— (By E. Ten Eyck for ANP)—As one checks the various applications sent to Washington for loans to many municipalities under, for example, the classification for projects that have economic and social values to the community,—the absence of projects for sections or areas in which colored citizens find residence or for projects the benefits of which are open to such citizens is woefully manifest, according to informed investigators.

Negroes Have Obtained Little

From the viewpoint of benefits to include colored people, two significant factors are involved: One is what should be considered "public works"; that is the Negro citizen included in that terminology. It is well known that many sections of the U. S. A. the parks, building and playgrounds are open and available for the PUBLIC WHITE but not the public BLACK. The other factor is that the Negro has not organized his civic interest and therefore takes a non-expectant attitude toward community planning and improvements; taking it for granted that it cannot mean anything for him. There are so few service organizations such as might parallel the Chambers of Commerce and the well known civic clubs among the majority groups of colored local leaders to study the needs and the possible inclusion in the general planning of the community so that the colored sections of cities where the Negro population is in reality a separate unit may be aided in securing some of the long felt wants of their section.

Need For Effort Seen

There may be additional contacts for local Negro leadership to apply to for illuminating information. Certain it is that a pathetic situation will obtain if the Negro remains asleep to the possibilities for community improvement in this search for projects for making more jobs through construction projects. The same situation prevails in the emergency Relief field where thousands of people are gaining benefits from so called "made work" occupation. Washington, D. C., is said to have from five to six hundred colored women employed at one center, under the direction of Mrs. Gabrielle Pelham, making garments for relief distribution,—and being paid for each day's work.

Claims Negroes Are Neglected in Country's History

"The public school system is breaking down in one of its great obligations to white children, as well as to the Negro children, in not giving the truth about the place of the Negro in the patriotic history and civic life of America," R. B. Eleazer, educational director of the Commission on Interracial Cooperation, said at the first session of the third annual conference on education and racial adjustment at George Peabody College for Teachers Thursday morning.

"No slave race can expect to figure in histories written by the master race except in accounts of insurrections," he said. "Few adopted texts in history say that the first martyr of American independence was a Negro. In the indices the term 'Negro' has no place except under the headings, 'Slavery' and 'Reconstruction'."

Dr. Sidney B. Hall, State Superintendent of Education in Virginia, said that Nero teachers in Virginia were authorized to use Negro histories in their courses whenever they wished, and were furthermore encouraged to preserve and teach the culture and folklore of the race, in addition to the standard works by Negro authors.

Colored school children in Virginia may attend school eight months of the year with the exception of four counties where the terms are from five to seven months long, he said. Certification requirements of the white and colored teachers are the same, and transportation accommodations for the Negro children are identical with those of the white children, Dr. Hall said. Most of these improvements have come within the last three years, he pointed out.

Other speakers were Dr. Bruce R. Payne, president of George Peabody College for Teachers, who welcomed the visitors, and Dr. H. F. McAlister, president of the State Teachers' College at Conway, Ark., who told of the extension courses in his college now open to Negroes. These courses are accredited by the State department in Arkansas. It is said to be one of the most significant programs of education in the South.

It Takes Self-Respect and Votes

Writing under the title, "The Forgotten Man," a white person in Richmond writes a letter to the News Leader Forum and brings an indictment against the city government for its neglect of the Negroes of this city. The indictment has several counts, including inadequate police protection, poor housing conditions, filthy streets, work discrimination and so on. The indictment closes with the following comment:

> "The standard set for Negroes in this city is far too low. There are enough laws on the books if they were only enforced. The Negroes themselves make a big mistake by not complaining when they see how they are neglected. They are not allowed to work for the city for pay, and they content themselves by seeing things go undone and allow themselves to be surrounded by filth, weeds, grass and dirty streets."

The comment furnishes the crux of the whole situation. The standard for Negroes in this city is too low and Negroes are too careless and indifferent in regard to their own welfare to have them raised. If Negroes had the sense to qualify and vote, the group would not be treated as a joke and many of the injustices complained of would be speedily removed.

Self-pity and supine dependence upon the good offices of other persons not cramped by these low standards will not alone avail. It takes self-respect and votes to raise the standard.

Racial Consciousness-1933

WE COMPARE FAVORABLY

What Negroes did during reconstruction days in the South is cited in an attempt to prove our unfitness to be trusted with public affairs. In those days we were newly invested with citizenship and unacquainted with politics. Furthermore we were advised and led by whites, whom we trusted because they were opposing our former masters.

Considering all the facts there is little in our public activities in the '70's to be ashamed of. We certainly compare favorably with New York and Chicago of this day and time. If we squandered public money, we did 60 years ago what whites are doing in the two principal cities of this country today. We adjourned legislatures to go to the circus, they close up public offices to attend horse races. We bought costly furniture, they lay out great schemes for public improvements. The difference is we paid the public money to the furniture dealer. They get the bulk of public expenditure themselves by acquiring the properties later to be bought for the public.

Cuba is another example of the difference between the two races in their handling of public affairs. In the days of Maceo and his blacks, their "Cuba Libre" was a battle cry that called out the finest qualities of the Cubans. When liberty was won, American money and ambitious white Cubans made an alliance producing the present rule, a brutal regime not equalled even by the worst Haytian dictators.

Negroes are made to appear the worse because the story of times when we were in the ascendency is written by persons eager to put us in the worst light. At the same time, they enlarge upon the good points of their own and gloss over the weaknesses. It is largely a matter of who writes the history. Remember, the mother owl said her children were pretty.

"Mass Meeting Negroes"

Several years ago this writer sat in a meeting where an earnest attempt was made to develop harmony among the various civic organizations in Oklahoma City. At that time there was serious overlapping of authority and jurisdiction, and as a result much friction had generated between organized groups, destroying the character of harmony necessary for the good of all.

It appears to the Black Dispatch that such a conference should again be held, and for the very same reasons which motivated the conference of some twelve years ago. There is no question but that Oklahoma City has grown and prospered because of the fine work done in Dr. A. B. Whitby's office on that day several years ago, when the various organizations determined, outlined and separated their various programs, but the men heading some of our present day organizations seem to be heading towards the same character of overlapping.

Our attention is called this week to a conference called by the Oklahoma City Negro Business League at the Elks Rest, May 17, for the avowed purpose of discussing segregation and the right of the Negro to vote in school elections. All of this agendum sounds fine on the face of things, but when you dig under the cover one finds a different picture.

In Oklahoma City we have a live and active branch of the National Association for the Advancement of Colored People. The purpose of this organization is basicly to defend and protect the Negro in his constitutional rights. Every other Sunday evening in some one of the churches of the city, this organization meets to discuss these problems, with authority delegated to it by the people. Every Negro in the city has the right and privilege to attend these meetings and engage in these discussions. The Oklahoma City branch has a fifteen-year record of successfully fighting secregation. Last week the executive committee of that organization met and voted to join in the fight within the state against the school laws. Members of the Oklahoma City Negro Business League who wish to discuss these subjects, should pay their memberships fees in the N. A. A. C. P. and discuss these subjects in a forum where fixed policies as to race rights have been established, and not attempt to hold a mass meeting which might, or could eventuate into the disgraceful debacle such as was held last week in the Elks Rest, and which ended so ingloriously in the office of Governor Murray.

The Negroes in Oklahoma City have been making rapid progress for the past few years because of the harmony within their organizations, and their relations with one another, but if we are to continue, we must right here and now stamp out two things, viz.: individualism, and overlapping in organization authority. The issue stands out sharp and plain. We can only advance properly with fixed policies. Sparodic, unregulated, mass meetings will avail nothing, but will bring certain disaster such as culminated in the governor's office when a dozen Negroes unprepared, stood dazed, afraid and silently acquiesed in segregation policies.

The prompt action of the executive committee of the N. A. A. C. P. in repudiating this action, or lack of action, on the part of "Mass Meeting Negroes" is refreshing. The job, however, for the Negroes of Oklahoma City is to stop the recurrence of these wind-jamming, unauthorized gatherings.

There could be no excuse or justification for meeting to discuss segregation unless a policy of action is to be established. No one in Oklahoma City will doubt the right of the N. A. A. C. P. to determine such a policy, but there will be those who know that there is danger in having that policy established by individuals or in unauthorized mass meetings.

LEGAL TRAINING.

A very needful program is being carried on over the Columbia Broadcasting System under the supervision of the American Bar Association. Each Sunday evening at six o'clock some prominent lawyer delivers an address on some subject of interest to the general public. The entire series is called: The Lawyer and the Public.

Two addresses have been made recently. They were made by the president of the American Bar Association and the dean of the Harvard Law School. Dean Roscoe Pound spoke from the subject Training For The Bar.

Dean Pound deplored the short cuts that formerly had been permitted in the learned professions. He pointed out that increasingly is it becoming necessary for one who would become a professional man to predicate his professional training upon a liberal arts course. He said that there are not more than two or three law schools in the country now that will admit a student who has had no College training.

Dean Pound said that it is hardly possible for one to prepare for the Bar these days by merely serving a clerkship in some office. He showed that really capable lawyers usually have so much to do that there is little time they havt to devote to teaching a law clerk.

The law is an attractive field and one in which the very highest standards of scholarship. honesty and integrity should be maintained. The possibilities in that field are almost limitless. There is a great dearth of really capable Negro legal talent. It is our hope that more of our young men will pay the price of legal preparation.

"WHAT IS A NEGRO'S PLACE?"

"Just what is the Negro's place? Is his place one of slavery as it is now?" This question was asked by a white woman at a communist meeting called by white people for Negroes at the I. L. A. hall last Saturday night. To this question Rev. R. J. Parker, pastor of the Mt. Calvary Free Mission Baptist Church of Houston, replied: "Negroes of Houston are getting all that they deserve."

In the opinion of The Informer and Freeman neither the white communist woman nor the Negro preacher is correct. Negroes are not in slavery and it is wrong for white people to mislead Negroes with propaganda speeches and dangerous agitation which, experience has in every case demonstrated, always result in Negroes getting the worst of the deal. On the other hand it is just as wrong for a Negro preacher or any other Negro leader to be so eager to please somebody that he tells white people that the "Negroes of Houston are getting all that they deserve."

Negroes of Houston are not getting all that they deserve, and that fact is easily proven. Negroes of Houston do not deserve the mud-holes and constant disrepair in the streets in front of their homes; we do not deserve the lack of drainage, or the lack of street lights, or the lack of adequate fire and police protection in Negro neighborhoods; we do not deserve to have but ten acres for park and playground facilities, when thousands of acres are provided for Mexicans and other racial groups; we do not deserve the gross inequalities which we suffer in library facilities; we do not deserve to be deprived of our constitutional right to vote; and we do not deserve all the rest of the impositions and inequalities in civic justice which we have heaped upon us.

The truth of the matter is simply this, that what we need in Houston is neither false advice and false promises from white communists nor the "Uncle Tom" Negro leadership which tries to make white people believe that we are fully satisfied with our lot. What we do need is honest, sane leadership from among our own ranks, which is based upon truth and the actual facts as they exist. This kind of leadership would not mislead us with false promises or harm us with foolish agitation; but would lead us forward by teaching us self-respect, love of truth, honesty, hard work, and patient endeavor.

Senator Geo. Woodward Calls Negroes Lazy And Shiftless

"Negroes and Italians are shiftless, do not want to work and would not save."

So claimed Dr. George W. Woodward, state senator of Pennsylvania from the sixth senatorial district in opposing the passage, of the old age pension bill at the recently adjourned session of the State Legislature.

Senator Woodward declared that if such bill was passed 75 percent of the people who would profit from it would be Negroes and Italians.

The senator's district includes the 21st, 22nd, 38th, 42nd, 49th and 50th wards. In the 22nd ward alone there are 18,000 Negroes of whom 5,000 are eligible to vote.

The Italo-American Associations League of this city, which has Phillip Bocchini as its president, have protested to Governor Gifford Pinchot about Senator Woodward's statement and have asked that he start proceedings to impeach the senator.

Senator Woodward loses sight of the fact that Germantown has many prominent Negroes. There are 7 physicians and 4 dentists living in the 22nd ward. There are a number of fine Negro churches and pastors.

The Wissahickon Boys' Club is the only Negro boys club in Philadelphia and due to the efforts on the part of William Coleman, superintendent of the club, there is less crime committed by Negroes in that section of the city than any other.

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COLORED CITIZENS ORGANIZE COUNCIL

Mamie Williams Is Elected Its President.

The Chatham County Colored Citizens' Council was formed at a meeting last night at the Carnegie Library, the following officers being elected: Mamie Williams, president; W. S. Scott, first vice president; Rebecca Taylor, secretary, and L. B. Toomer, treasurer. There were eight district vice presidents, and twenty-five members of an executive committee also elected.

The executive committee will meet Monday evening at 6 o'clock at the library to complete further organization plans. The organization will have an executive secretary, it was stated.

J. G. Lemon, active member of the organization, stated that the purpose was to centralize all civic and community affairs of the colored people in the county, much like a chamber of commerce organization. He said there would be both group and individual members.

Savannah, Ga., News
June 12, 1933

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ON EXTENSIVE SCALE

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The body has been in process of formation for several months and has had several preliminary meetings of leaders in the city, with one mass meeting, working out the details of the Council's program and acquainting the general public with the purposes of the new organization.

General approval of the plan and program has been noted in the generous response among the citizens and in the large number of individuals who have turned out to indorse and encourage the movement, and in the number of organizations which have enrolled under the representative body. It is proposed to have a committee make a study of the community life and the interests and needs of Chatham county colored citizens with a view to remedying many of the troubles which affect the masses; and the council which is being formed is designed to take the place of the many unofficial committees which claim to represent their views and wishes. The council will be made up of citizens from every phase of the county life and work among colored folk.

I. J. Hopkins, Jr., chairman of the membership committee of the new organization, has enrolled a large number of member bodies and individuals who subscribe to the program of race representation through a single unit, the council which will be perfected at tonight's meeting.

There are many matters, it was said, which affect the interest and welfare of the colored people of the Chatham county area which need the attention of such a representative committee, matters which can only be accomplished by united action of all negroes, and it is believed that great good will result to the community, white and black, from the efforts of the council. Matters of individual concern which do not affect the race group will not come within the scope of the committee's work and efforts. Moreover, it is expected the council will grow so as to command the respect and confidence of the entire community because of its good sense, its care in proceeding, and its respectful attitude toward every community interest.

Leaders in the new movement among the colored citizens include the outstanding ministers, physicians, teachers, business and professional men and women of the race in Savannah, and it is felt that marked improvement of the race in Chatham county will be noted along moral, economic, educational, spiritual and health lines because of the new organization. Mamie G. Williams, former Republican committeewoman for Georgia, is sponsoring the new movement.

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Racial Consciousness - 1933.

"DARKEY," "COON" AND "NIGGER."

Shortly before former Governor Arthur M. Hyde of Missouri faded out of the picture at Washington as Secretary of Agriculture he was asked by Edward Crockett, a colored employee, for an autographed photograph. Whereupon Mr. Hoover's Cabinet member willingly complied. To show his personal regard for Crockett the Missourian wrote across his own likeness the following inscription: "To Eddie, the big nigger, Arthur M. Hyde."

Why Secretary Hyde assumed that Edward Crockett would consider it a compliment being called a nigger—big or little—is beyond understanding. Perhaps one overburdened with a superiority complex might be able to contribute an interesting psychoanalysis on the mental reactions of the former Governor.

In seeking to give an alibi for insulting the Negro race, without whose support he never would have been sent to Jefferson City, Mo., as Governor, Mr. Hyde will fervently assert he meant no harm and no disrespect. But he cannot in self defense protest that he did not know better. He is a wily politician who has demonstrated his ability as a vote-getter. In speaking to Negro audiences to promote his political advancement he never deemed it expedient to use the obnoxious term, "nigger," facetiously or otherwise. That he like many politicians, refers to colored Americans as "nigger," "darkey" and "coon" in private is an assumption which will not down after the humiliating experience of Edward Crockett.

On the day Edward Savoy retired as a messenger in the State Department after sixty-four years of active and honorable service, the Washington correspondent of the International News Service sent out a release telling that President Roosevelt had invited Savoy to the White House to personally bid him farewell. One paragraph of the article read:

"The President notified Eddie he would send an official White House car across the street to the State Department to bring the aged little darkey to the executive mansion."

For any American citizen to be so signally honored by the President of the United States and then shown such marked disrespect in the daily press emphasizes what every Negro knows—that there are white people and white people. Some white people must manifest their "superiority" in some manner, and speaking disparagingly of others and calling names give them a certain synthetic feeling of racial exaltation.

The daily press is not the only medium used nowadays to call the Negro out of his name. There is the radio which is contributing in a big way to the subtle campaign now being waged to popularize such terms as "darkey" and "pickaninny." Day and night songs are broadcast about "darkeys," and one announcer a few evenings ago informed his audience on the air that "the orchestra will now play some 'darky' music." When an attache of the broadcasting station was telephoned to and asked what was 'darkey' music, the answer was given, "I don't know."

Even the well-meaning Kate Smith, in her talkie, "Hello Everybody!" has been induced to sing about "Pickaninny Heaven," purporting to give the little Negro child's conception of heaven. Anything to make us different from the rest.

When Gustave Kirby of the A. A. U. gave an account of Ralph Metcalfe's great victory over Emmett Toppino of New Orleans in the 60-yard dash at Madison Square Garden on the evening of February 25, when a new world's record was established by the Marquette star Kirby exclaimed: "How that coon did run!" Such was the "compliment" paid Metcalfe by an A. A. U. official for his remarkable exhibition. Of course, Kirby meant no harm. They never do when taken to task.

Self-respecting Negroes have it in their power to show their keen resentment when called out of name by the Hydes, in the press and on the radio. The Hydes have political ambitions which the race can help retard with the same degree of effectiveness as it has given aid. It is not compulsory to patronize newspapers and broadcasting stations whose policy it is to refer to you and yours as "darkey," "coon," "nigger" and "pickaninny."

Uncle Toms

Fewer in Washington Than in Indianapolis It Seems

From the Indianapolis Recorder

A slim crowd of only 400 colored people attended the special jim crow performance of "The Green Pastures" at the National Theatre in Washington February 26.

The newspapers, the ministerial alliance and the National Association for the Advancement of Colored People that fought vigorously against the jim crowing, were glad that out of the 132,000 Negroes in Washington only 400 stooped to jim crow themselves, but A. S. Pinkett, secretary of the N.A.A.C.P. branch, said:

"Those were just 400 too many; the theatre would have been empty if we had proper race pride."

Practically no "leading" Negroes were present and observers said not a single Elk was in attendance. The Elks cancelled a contract they had made and Grand Exalted Ruler Finlev Wilson announced the Elks would sponsor no jim crow performance for Negroes.

What Indianapolis Did

This show of race pride and self-respect by colored people in the Nation's capital by refusing to sanction segregation, presented a striking contrast to the attitude manifested by Indianapolis Negroes.

About a year ago Bill (Bojangles) Robinson, well known eccentric dancer was headliner for a week's run at the Indiana Theatre downtown.

This theatre had never before admitted colored people under any circumstances. Acting on a suggestion by "Bojangles," the white management staged an after hours jim crow performance for Negroes. For this rare opportunity the regular admission price was raised from fifty cents to sixty-five cents.

About 1800 city colored folk including many so-called "Big Negroes" paid their admissions in the face of organized protests led by the Rev. Vernon Anderson and Halford Broyles.

On the basis of populations of the two cities only one person in every 330 in Washington is an "Uncle Tom" while one in each 2 in Indianapolis so classify themselves.

Students Shy From Singing "Darky" Songs

Refuse to Join White Classmates in Rendition of Insulting Songs

CAMDEN, N. J.—Over a hundred Negro students at Camden High School refused to sing "darkey" songs during Monday, Tuesday and Wednesday of last week when a number of such songs were suddenly announced by the music director, contrary to customary song programes at the high school. While white students sang the songs like any others, the colored stood with the white but made no sound.

The musical director usually disciplines pupils who openly refuse to sing, but he said nothing to the silent Negro students, many of whom stood right before him.

A 'music strike' among all pupils just ended at the high school. There was no connection between the two events. The Negro History Club of Camden is preparing to file a protest against the darky songs with the Board of Education.

DISRESPECT NOT PREJUDICE.

When the liberal-minded Nick-Kenny radio editor of the New York Dail Mirror, heralds in his interesting column that the National Association for the Advancement of Colored People wrote him a letter "deploring race prejudice on the air," he did not accurately give the Negro point of view. While "A Kinky-headed Coon" and other songs classed as objectionable reflect a form of prejudice usually emanating from the subconscious mind, the major complaint is that they are a gross insult to 12,000,000 American citizens. It is not so much a glaring example of race prejudice as a regretable exhibition of poor taste and a flagrant disregard for the sensibilities of others.

Why are not songs about "Wop," "Sheeny" and "Mick" broadcast on the air with the same frequency and zest as "Coon" and "Darky" if no disrespect is meant in the use of disparaging racial appellations.

In answer to the charge that "probably one of the most sensitive races is the colored race," to our way of thinking the Negro is not sensitive enough. Otherwise the races' exception to these insults would take on more tangible evidence of dsapproval than mere letters of protest.

Several months ago the Irish citizens of New York rioted and stopped a performance at a Broadway theatre because the play was considered a slur on their race. It was only a short time ago that local Jewish citizens gave out a statement for publication in which they deplored the tendency to caricature and ridicule their people. Were these two groups accused of super-sensitiveness? No!

Mr. Kenny, commenting further on the communication from the National Association for the Advancement of Colored People, adds:

"A letter like the above is very discouraging, considering the successful efforts of the networks to adopt and enforce rules prohibiting any reflection on a race or religion. I concur in the general opinion that the networks have accomplished this object."

Maybe the networks have accomplished this object with reference to all religions and all races except the Negro. No self-respecting Negro applauds the sentiments expressed in the vocal number, "Without A Song," that "if a darky can't sing he is no good nohow," and the fatalistic philosophy in "That's Why Darkies Were Born," that the Negro is doomed "to pick the cotton" and "hoe the corn." There could not be more subtle and vicious propaganda to assign the Negro to a permanent state of inferiority even if such an object were purposely intended.

The networks could make a valuable contribution to humanity if they pursued a policy of educating the public on Negro progress instead of always romancing in song about "darkies on the levee" and "A Kinky-headed Coon." There are thousands of white Americans who never come in direct contact with colored Americans and whose opinions are moulded concerning them by the radio, the theatre and the screen. No true evaluation of the race would ever be secured of the present-day Negro from these three influential agencies.

On the subject of race prejudice, it is cited, for Mr. Kenny's benefit, the refusal of radio editors on the daily papers of New York and elsewhere to publish the picture of a Negro artist, no matter how successful he may be at the microphone. While Mr. Kenny opines that the Southern Singers are "the most entertaining colored artists he has yet heard on the air," we we ask why he has never seen fit to reproduce their likeness? Or, for that matter, what is his objection to giving this deserved consideration to the Mills Brothers or any other radio artists who have been a pronounced success?

Brisbane Acknowledges Dr. Charlton's Protest Against Use Of "Nigger"

Dr. Melville O. Charlton, organist and choir-master of St. James Presbyterian Church, in a letter to Arthur Brisbane, well known columnist of The New York American, took exception to an expression the writer used in his column of March 10th. Mr. Brisbane acknowledged the letter and for benefit of readers of The Age we are reproducing both letters. Unfortunately the columnist in referring back to the offending column, did not look at the right one and scanned his column of Marhc 16th instead of the 10th. However, Dr. Charlton has sent him a clipping as requested. The letters follow:

Dr. CHARLTON'S LETTER

Dear Mr. Brisbane:

Your use of the opprobious term "nigger" in "The New York American" on Friday, March 10, 1933, debases Brisbane and degrades the Hearst publication. No tyro in journalism, who is also a gentleman, would outrage the cannons of ethics by needlessly insulting people and expect to command the respect of decent folks, white or colored.

You are obviously afraid to use the word "Sheeny" or "Mick" or "Wop" in a similar manner because you know that you could not insult the races with impunity, but you attack the Negro because economically and politically he is not so potent as the other races and not so able to defend himself. Hence you put yourself in the category of the poltroon who throws a stone with the mob.

MELVILLE CHARLTON
18-Years organist of Union Theological Seminary, New York.

Mr. BRISBANE'S REPLY

My dear Dr. Charlton:

I thank you for your letter. I have never to my knowledge referred to any Negro as a "nigger." And no such reference occurred in a column by me on March 16th to which you refer. Unless the word "nigger" were part of a quotation of which I consider the publication justified, the word would not be used by me. because I know that it might hurt the feelings of individuals for whom I have respect and friendship. As a matter of fact, it is not important, for "nigger" undoubtedly is a corruption of "nigger" which means "black." But the word is used to express contempt and therefore should NOT be used.

Yours sincerely,
ARTHUR BRISBANE

P. S. I should be very glad if you could send me the particular clipping that prompted the writing of your letter of March 16th.

Eschew Term "Negro"

WORD "COLORED" MAN OR WOMAN TO BE USED BY WORKINGMENS' CLUB — CHAS. H SEALES GIVES POLITICAL SURVEY BEFORE ATTUCKS COMVITTEE.

Thursday evening, the Crispus Attucks Committee of the Workingmen's Club held a meeting at Luther Marion Fuller Studio, 196 West Springfield Street. The main speaker of the evening, Mr. Joshua Jones, was unable to be present and the meeting was turned over to various speakers, prominent amog whom were President Augustus Seaver, Attorney Charles Seales, Baldwin W. Gause, John H. Powers, organizer of the Ward 5 Wrestling Committe, Ralph Jeffreys, chairman of Ways and Means Committee of Ward 9, Williard Davis, secretary, Alvan Long, chairman of Organizing Committee, Ward 9. President Seaver, in his talk, said that considerable confusion had arisen over the use of the words "colored" and "negro" in various committee meetings of the Workingmen's Club. "We might speak of an Irishman, Frenchman, Dutchman, German and Englishman," said he, "but we don't speak of a Negroman, but rather of a colored man." For this reason Pres. Seaver thought that when referring to the race it was better for one to say colored man or colored men.

Seales On Politics

One of the best political surveys given for a long time involving the treatment of the race by the Democratic Attorney Charles Seales. He said that the present weakness of the Republican and Republican parties, was given by publican party was due to the fact that it is not as strongly organized as formerly. John H. Powers spoke on interest in boxing and wrestling and said he hoped to see develop more champions in the different wards. Ralph Jeffreys said that, the Ward 9 Committee would soon send out challenges to the various title holders in wrestling and boxing, and that the Crispus Attucks baseball team will be composed of members from three wards, four, nine and twelve. Chairman George D. Crosson introduced Prof. Luther Marion Fuller, who welcomed the organization to his studio and said that one of the most important factors we have in our social system is the workingman. Others in attendance were George D. Crosson, presiding officer, Mr. John J. Holloway, Mr. Alvan Long, Mr. George Somerville, Captain Charles Cidonius Williams, Mr. Robert L. Cardwell, Mr. C. B. Booth, Mr. George A. Marshall, Mr. Hanaford Brown, Tasker C. Crosson, Jr., orchestra leader, and Mr. Chisty Morgan.

Racial Consciousness - 1933

Association of Negro Life and History

1933 History Prizes Offered By the Ass'n Negro Life and History

Courier

The same generous friend who last year offered prizes totaling two hundred twenty-five dollars to stimulate writing in the field of Negro history has repeated his offer for the year 1933. He was prompted to do so largely because of the highly satisfactory results of the 1932 competition which brought in many fine manuscripts. The Association hopes that the response from students this year will fully justify this renewed expression of keen interest in Negro life and history by this benefactor.

2-17-33

The prizes for 1932 were won by the following: Kenneth W. Porter, of the Graduate School of Harvard University, for the best article; Dr. Charles H. Wesley, of Howard University, for the second best article; Rayford W. Logan, at that time of the Graduate School of Harvard University, for the best book review; Miss Bernice Person, a college senior, of St. Louis, for the second best review.

St. Louis

For the best current article sent to the JOURNAL OF NEGRO HISTORY during the year the donor will give a prize of one hundred dollars and for the second best fifty dollars. For the best book review sent to THE JOURNAL OF NEGRO HISTORY he will give a prize of fifty dollars and for the 2nd best twenty-five dollars. The manuscripts submitted will be judged by a Committee of Award composed of Carter G. Woodson, director of the Association, Benjamin Brawley, of Howard University, and Lorenzo Turner, of Fisk University. Persons who are interested will kindly write for terms to the director of the Association at 1538 Ninth Street, N. W., Washington, D. C.

The following regulations must be observed:

1. Articles submitted must be on hand by the first of the October preceding the annual meeting of the Association, which is held the last week of that month.

2. These manuscripts must be submitted in typewritten form. Current articles must contain at least 3,000 words; reviews at least 1,000.

3. These productions must be original and not previously published and must not be used in any other contest or published before the prize is awarded except in the case of such articles as may appear in the JOURNAL OF NEGRO HISTORY during the current year.

4. These productions, moreover, must be based upon any work in which members of the Committee of Award may be especially interested, and they themselves cannot participate.

Negro Study Group To Hold Annual Meet

Courier 10-19-33

The annual meeting of the Association for the Study of Negro Life and History will convene in Washington on October 29 and continue through November 1. The meetings have scheduled many prominent figures in music, literature, art, the sciences and industrial education.

The opening session will be under the direction of Dr. Garnet C. Wilkinson, First Assistant Superintendent of Washington public schools. President Joseph J. Rhoads, of Bishop College, Mrs. Charlotte Hawkins Brown, of Sedalia Institute, and Dr. Arthur D. Wright, of the John F. Slater Fund, What Negro students should be taught about themselves and the education of Negroes in relation to their background will form important themes during the four-day session.

Dr. Joseph J. Rhoads, Marshall Texas; Alexander Jackson, Chicago Ill.; Dr. A. M. Schlesinger of Harvard University; Harry E. Davis Cleveland, Ohio, and T. Wingate Todd of Western Reserve University, were all re-elected to the executive council.

The following persons were added to the council: President, John Gandy of Virginia State College; W. R. Banks, Prairie View State College, and H. Council Trenholm of Alabama State College.

At this closing session of the association it was recommended that the 29th annual convention be held next year at either Dallas or Houston, Texas.

HOPE HEADS HISTORY GROUP

Courier

WASHINGTON, D. C., Nov. 9.—Dr. John Hope, president of Atlanta University, was re-elected president of the Association for the Study of Negro Life and History at the closing meeting of the 28th annual convention, held last Wednesday at the Phyllis Wheatley Y. W. C. A.

11-11-33

Other officers reelected were Captain Louis Mehlinger of this city, secretary; Dr. Carter G. Woodson, director and editor; James H. Dillard, Charlottesville, Va.; Dr. Franz Boas, Columbia University; Dr. William Scott, University of Chicago; Evarts Greene, New York; Bishop [illegible] Carter, Chicago, Ill.

African Heritage Art Study Theme At Historv Meet

Courier 11-4-33

Post-Telegraph Pa.

WASHINGTON, Nov. 2—Insisting that the courses of study in school be changed to include and emphasize the subject of art, the annual convention of the Association for the Study of Negro Life and History got under way on Sunday of this week.

It was contended that every Negro university should not only be a conservatory of music, but an art gallery and theater, to give thorough training in the fine arts.

The artistic keynote was sounded at the opening meeting of the association in the Lincoln Temple Congregational Church in this city on Sunday afternoon. At this time President Joseph J. Rhoads of Bishop College, Marshall, Tex., and Dr. Arthur D. Wright of the John F. Slater Fund, spoke.

Exhibit In National Museum

One of the important sessions of the conclave was a meeting on Tuesday morning in the Phyllis Wheatley branch of the Y. W. C. A., where artistic development of the race was discussed.

Delegates representing various educational institutions conferred in an effort to use the Association for the Study of Negro Life and History as a medium through which attention can be directed to the special capacities of the race and stimulate such development. It was regarded that promising youths showing aptitude should be given careful consideration.

Dr. Alain LeRoy Locke, professor of philosophy at Howard University, lectured on Negro Art Tuesday afternoon in the National Museum. At that time an exhibition of paintings by colored artists which has aroused great national interest in connection with the convention, was placed on display.

Africa, the Starting Point

In the exhibit, African origin of the artistic expression of the American Negro was shown in native sculpture and engravings. The modern trend of the Negro in the field of art was exhibited in the works of Aaron Douglass, Laura Wheeler-Waring, A. V. Frelon, James A. Porter, Lois M. Jones, Archibald J. Motley, James Allen, Hale Woodruff, E. A. Harleston, William E. Scott, Palmer C. Hayden and Albert E. Scott. As far as available, there were illustrations of African art to show its influences on these artists in America and on others abroad such as Picasso, Matissa, Modigliani, Lipschitz and Soutine.

Photographs and reproductions from findings of European explorers were on hand. Of particular interest were the antique works of the art of Benin, discovered more than a generation ago at the mouth of the Niger river, and the Bakuba art of an advanced tribe in the Belgian Congo.

Negro In A Groove

Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History stated that the chief purpose for these exhibits are to direct attention to the undeveloped capacities of the Negro.

In part, he said:

"We have too long tried to force him into a traditional groove rather than direct him toward the great achievements of which he is capable . . . Every race should be trained to function along the lines which others have developed, but history shows each can do some particular thing better than others. By this a race justifies its existence."

Introduced Trial by Jury

In commenting on the contributions of Africa to world culture Dr. Woodson said, "Scientific investigators of Africa say Africans established the first staple governments during ancient times. They first had trial by jury, stringed instruments, domesticated the sheep, goat and cow, and discovered iron, the most useful thing in the world. Yet above all Africa reached its high level in the fine arts. This is evidenced by the figures of Sherbro, the megaliths of Gambia, the artistic masks, terra-cotta productions and works of art like those discovered at Benin. You can find even today in the heart of that continent rock paintings that would do credit to any art gallery."

Dr. Emory Ross' address during the session of the convention sounded "not an actual resort to arms, but a revolution in the thought of the natives and in the attitude of the Europeans toward the African, in the natives' increasing appreciation of their background, in their belief in their own possibilities as shown by the demand for more of that consideration usually accorded human beings," said the director of the association.

Dr. Ross, who has spent a number of years in the Belgian Kongo spoke on "The Social and Economic Aspects of the Revolution That Is Now Upon Africa."

Negro Influence In Music

African music, like its art, was used as the basis for the study of compositions of the American Negro on Monday night in the Garnet-Patterson High School auditorium. It was shown that the Negro spirit was in the works of Satie, Auric, Honneger, Milyhand, Poulenc, Taliaferro, Strawinsky and Deighlieff. Seventy-seven musical creations of Harry T. Burleigh were on exhibition in the National Museum.

RACES SHOULD BE TAUGHT IN THE SAME WAY

Educators Hold That Special Study Often Assists

WASHINGTON, (ANP) — The keynote of the conference of the Association of the Study of Negro Life and History was sounded in the discussion of "What We Should Teach the Negro Child About Himself and About Others in Relation to Himself." Both President J. J. Rhoads of Bishop College and Dr. Arthur D. Wright of the John F. Slater Fund took the position that in asmuch as no one had yet proved that there are any "inescapable differences" between the races should be taught essentially the same.

Both of these speakers, however, emphasized the fact that a race or an element of the population may be so situated as to require special instruction which others may not need. In other words, just as the German, Irish, Italian, Jewish, and Catholics insist upon the teaching of their history and language to give their children the proper background, so it may be necessary for the Negro to emphasize other things which peculiarly concern the race as certain aspects of geography, literature and history.

From the esthetic point of view, however, the highwater mark of the convention was an "Afternoon with Negro Artists" at the United States National Museum, where Dr. Alain Locke, delivered a lecture on Negro Art in presenting to the public one of the most striking exhibits of painting, sculpture, and music, produced by the Negroes in Africa and America.

The impression which the exhibit made served to emphasize the contention of Carter G. Woodson that every Negro university should have on its campus not only the so-called conservatory of music, but also an art gallery and theatre to train Negroes adequately in these fine arts.

Other Important Sessions

Another very important session of the annual meeting was the discussion of the Negro in history on Wednesday afternoon, when Dr. Charles H. Wesley presented a most learned address on the emancipation of free people of color in the West Indies. He showed that although free, they were still in slavery, and they had to struggle through many generations before they actually became free.

The main point which he made in the address is that just as these people in the West Indies triumphed over their difficulties, so may the Negro in the United States eventually win the fight if he does not become discouraged.

Dr. Thomas P. Martin. made a very informing address on the sources of Negro History in the Library of Congress. Prof. Luther P. Jackson of Virginia State College delivered a scholarly address on the economic status of the free Negro in Virginia in 1860. Prof. E. P. Southall of Florida A. and M. College, was just as informing in his discourse on the Negro in Florida before the Civil War.

Dr. Napoleon W. Rivers of A. and T. College, North Carolina, delivered an exhaustive dissertation on why the Negro should study romance languages and literature. Dr. Rivers, tried to show how the Negro had figured conspicuously in the minds of great writers in Italian, Spanish and French and emphasized the importance of having Negro scholars edit for publication and use in the schools those productions in which the Negro has been treated as a human being rather than as pariahs in society.

Racial Consciousness - 1933.

Equal Rights League.

Conn. Negroes Launch Equal Rights Bill

Chronicle 3-4-33

SENATOR COONEY, SPONSOR OF BILL, IS SPOKESMAN

(By Special Correspondent)

Hartford—An audience numbering between four and five hundred persons attended the hearing of the Civil Rights Bill on February 24 in the Judiciary Room at the State Capital.

Boston

The Rev. J. C. Jackson, pastor of the Union Baptist Church and former president of the local branch of the NAACP, acted as chairman. The first speaker introduced was Senator Joseph Cooney, who had introduced the bill in the Legislature. He gave a brief but able explanation of the bill. He informed the Judiciary committee that Connecticut is not below the Mason and Dixon line, and that all peoples of this state should be equally protected under the law. On completion of his resume the committee did not question him.

The second speaker was Atty. Emmanuel Goldstein, former alderman of the 3rd ward. He discussed the legal aspects of the bill and showed that the present acts concerning the rights of Negroes in the state were inadequate.

The Rev. Voorhees, chairman of the Race Relations Committee of the Federal Council of Churches, said that his committee urged the passage of the bill. He also informed the committee that the Federal Council of Churches would not hold a convention in any city where there was not equal accommodations for both white and colored.

Rev. Hopes, pastor of the Bethel AME Church, speaking for the Ministerial Alliance of the city, appealed to the Judiciary Committee for a favorable report.

Representative Whitney of New Haven supported the bill. She told of the many well known women of color in her city and asked justice for them.

The Rev. F. Farr of the Immanuel Church of New Haven told of the loyalty of the Negro from Crispus Attucks to the present time. He stated that although the Negro was loyal and always would be, they wanted the right to be men.

Miss Katherine Day, president of the Hartford Friends' Society, was of the opinion that the Judiciary committee should be ashamed to have any group come before it and ask for what was rightfully theirs.

Mrs. Alexander Bunce of the Race Relations Committee of the YWCA enumerated the deeds heaped on a nationally known Negro poet, and a young lady who accompanied him to a restaurant and were refused to be served.

The unfairness of the present law which prevented men like Paul Robeson from obtaining decent accommodations, was pointed out by Judge Nathan Schatz.

Other speakers on the program were: R. R. Burt, Fred Seymour, Mrs Mary Johnson and James Peterson. The bill was also endorsed by numerous other persons in civil and public life.

The members of the Judiciary committee who must act upon the bill are as follows: Senators Bergen of the 10th District, chairman; Joseph Hackett, 15th district; Alcorn, 7th district; Representatives Baldwin of Stratford; Larash of Orange; Peck of Bristol; Dennis of Scotland; Burke of Saybrook; Rich of Bristol; Woodhouse of Wethersfield; Bell of Salisbury; Redford of Greenwich; McCarthy of Ansonia; Marcum of Hartford and Thomas of Waterbury

Racial Consciousness – 1933

League for Colored People in London

League of Colored Peoples in London

By DAVID TUCKER

Columbus Had Black Pilot. Whites Have the Biggest West Indian Posts. English Universities Freeze Out Athletes.

Afro American

Harry Roberts, graduate of Wilberforce and Yale Universities, and now at the London School of Economics, was one of the speakers at the second annual meeting of the League for Colored Peoples in London, recently. 8-5-33

The league includes members from India, Africa, U.S.A. and the West Indies.

Baltimore, Md.

Mr. Roberts said that:

"The fact that the Negro was found in America long before he was taken there in slavery proved conclusively that the age-old canard concerning the lack of initiative on his part was a gross libel. Alonzo Picter, the Negro pilot, was with Columbus when the New World was discovered."

The afternoon session was fortunate to have Mr. C. L. R. James, of Trinidad, as the guest speaker. Mr. James has written two books—"The Life of Captain Cipiani" and "Crown Government in the West Indies," and so was well qualified to speak on the "West Indies."

Mr. James began by showing how the black man in the West Indies had been shorn of all African civilization and had been engulfed by Western civilization. This meant that there was no spirit of nationalism, which gave force to democratic movements in other countries. To offset this, the similarity in language, religion and education, with schools open to all races on equal terms, meant that there was no clash between a Caste or Tribal system, and modern democratic ideas.

90 Per Cent of Jobs

In effect Mr. James spoke as follows:

During the last hundred years great strides had been made and today 90 per cent of the positions were in the hands of the Negro and other local men. In some of the colonies the Attorney-General was a Negro and there had been a Chief Justice from our group in one of the colonies.

The greatest problem among the Negroes in the West Indies was an internal one — based on varying shades of complexion. Any united movement in the West Indies had to be based on the black masses, or it was doomed. The working people were splendid material and showed their true worth in the late war. The Rev. W. J. Wensley, who had been with the West Indian Regiment during the war, was loud in his praise of the work they did for the empire.

The officials were not very keen, however, in raising the standards and educational requirements. They felt that as long as the West Indies was agricultural, no education for the masses was needed. The really important posts were always reserved for the Englishman, and the scholastic record of colored men counted but little to assist them on their return home. The avenues to fame and fortune were in the main closed to them. Only absolute freedom would give the pent-up energies of the West Indian the necessary outlet. Crown Colony Government was a cancer eating into the very vitals of the nation.

There was a definite need of a West Indian consciousness, and a pride in the matters that pertain to our group.

Athletes Frozen Out in England

A questionnaire sent out by the president of the Union at Sheffield University revealed that a process of freezing out in athletics was going on against the colored students. Copies of athletic records should be sent when making application to British universities in order that the various clubs might get to know in time of the athletic ability of overseas students.

The Officers' Training Corps, which is barred to all who are not of "pure" European descent, was attacked on all sides and was resented by the English students as much as by the colonial students.

Headquarters of the league are at 164 Queens Road, Peckham, London, S.E. 15.

Officers of the league include: Harold A. Moody, M.D., B.S., Jamaica, president; Alexander H. Koi, West Africa, vice-president; Ttephen Thomas, barrister-at-law, West Africa, secretary; Miss Una M. Marson, Jamaica, assistant secretary; David Tucker, M.A., barrister-at-law, Bermuda, publicity secretary and editor; K. L. Gordon, St. Lucia, treasurer; Miss Stella Thomas, barrister-at-law, West Africa, librarian.

Executive Committee, 1933-1934

Ofoe Amagatcher, M.A., West Africa; E. R. Campbell, Jamaica; Dennis W. Degazon, St. Lucia; F. E. Degazon, St. Lucia; F. S. Furbert, Bermuda; Madame Lawrence, Jamaica; Miss S. Lowe, Jamaica; Lewis Mbanefo, West Africa; R. S. Nehra, B.A., India; G. A. Roberts, Trinidad; Harry Roberts, B.A., B.D., U.S.A.; Warren H. Scott, B.D., U.S.A.; Neville Tatem, Bermuda

Racial Consciousness-1933

League of Struggle for Negro Rights.

NEGRO RIGHTS DELEGATES ACT ON MARCH 6th

Daily Worker

Present Demands to Governors Meet in Capital

2-22-33

NEW YORK.—The Ronald Edwards Group of the League of Struggle for Negro Rights is organizing a United Front Conference for the election of delegates in response to the call of the national executive comittee of the League of Struggle for Negro Rights for a delegation to go to Washington on March 6 to place the grievances and demands of the Negro People before the Governor's Conference called by president-elect Roosevelt for that date. All organizations in the Bronx and Mount Vernon are invited to send delegates to the United Front Conference which will be held Wednesday night, March 1, at the Culture Center, 2700 Bronx Park East.

Call for Delegates.

In its Call for the delegation to present the demands of the Negro People, the League urges all organizations willing to fight for Negro Rights to elect a representative to the delegation. It calls upon all groups affiliated with the League to at once send committees to visit other organizations to explain to them the purpose of the delegation and win their support for the movement. These groups can also elect delegates. Each group and organization is requested to make arrangements for defraying the expenses of their elected representatives.

United Front Conferences.

Directives sent out by the League to its affiliated groups call for the organization of conferences with delegates from as many organizations as possible, these organizations to be approached on the single issue of their willingness to fight for Negro rights. The following proposals have been tentatively offered by the League as the basis for the demands to be presened to the Governors' Conference and the president of the United States and are to be discussed at the conferences being arranged:

Demands for Discussion.

"1.—Immediate steps to end lynching. Recognition of the Negroes to self-defense and a halt to the disarming of the Negro toilers in the South.

"2.—Passage of enforcement legislation to implement the 13th, 14th and 15th Amendments, comparable to the Volstead Act in its relation to the 18th Amendment. Enforcement of the right to vote in all states and at all primary elections and other elections. Abolition of all grandfather clauses and other laws and practices disfranchising Negroes.

"3.—Immediate steps to end all Jim-Crow laws and practices throughout the United States.

"4.—Abolition of discrimination in employment in all departments of the government, on public works and elsewhere, and end to discrimination at the relief stations.

"5.—Cash relief direct to Negro farmers and share croppers. Abolition of discrimination in practices of Farm Banks.

"6.—No seizure of the land of farmers for mortgages, taxes, or debts. The right of the croppers and tenant farmers to organize and to sell their own crops in the open market.

"7.—Enforcement of the right to serve on Grand and Petit Juries.

"8.—Abolition of the chain gang system.

"9.—Immediate and unconditional release of the Scottsboro boys, Angelo Herndon, Euel Lee and other Negro frame-up victims of the system of national oppression and economic robbery."

League Plans Drive to Lay Situation Before President

Defender 2-25-33

Chicago, Ill.

NEW YORK, Feb. 24.—A move to bring before President-Elect Roosevelt the disabilities suffered by the Race has been started by the League of Struggle for Negro Rights. The plan of the league is for a delegation of representatives from various organizations and newspapers to appear before the governors' conference called by Mr. Roosevelt for March 6.

In the following call for the election of such a delegation, the league briefly describes the conditions facing the people today, invites the election of representatives and offers a tentative list of demands for the consideration of all groups willing to raise the question of the trampled rights of a truly forgotten people.

"Franklin D. Roosevelt, president-elect of the United States, has called a conference of all governors of the states for March 6. At this conference wil be discussed issues affecting all people in this country. In his call for the conference, Roosevelt omits any mention of the Negro—the most forgotten of the 'forgotten men.' The failure to specifically mention the Negro means that the pressing problems of the suffering Negro people are deliberately excluded since our disabilities and miseries arise out of the peculiar and special character of our economic and political position.

Peonage Rampant

"Yet the day of inauguration sees the Negro people in this country ground down under the murderous system of oppression and discrimination, which is now sharper than at any time since the Civil war. In the South, where the bulk of the Negro population resides, we are denied the most elementary democratic rights, held in peonage (virtual slavery) by a parasitic landlord class which systematically robs us of our crops and denies us the right to own the land cultivated by our sweat and blood. We are disfranchised, Jim-crowed and degraded at every turn. Throughout the entire country, we suffer from persecution and victimization. While unemployment has dealt severe blows to the working class as a whole, it is the Negro workers who suffer most under the fierce onslaughts of the capitalists. We are openly discriminated against on 'relief' public works. The relief bureaus viciously discriminate against us and in many cases slam the doors in our faces altogether.

Reign of Terror in South

"Lynching throughout the South, organized landlord-police massacres, police terror, particularly vicious in Birmingham, Atlanta, New Orleans, Detroit; frame-ups such as Scottsboro, legal lynchings (Barney Lee Ross, Texas; Will Sanders, North Carolina, etc.) are on the increase. Angelo Herndon, 19-year-old Negro organizer of the unemployed, is facing murder on the chain gangs in Roosevelt's 'adopted state', Georgia. The nine Scottsboro boys, who have been proved innocent beyond the shadow of a doubt, are still in the death cells of Kilby prison, Montgomery, Ala. Euel Lee in Maryland, Willie Brown in Philadelphia, Lloyd Price in New York city are facing legal lynching. We could list scores of other Negro victims of capitalist justice. The chain gangs continue to take their toll of the lives and health of our people. The efforts of the Alabama share-croppers and exploited farmers to secure farm relief are drowned in blood in the massacres at Camp Hill and Reeltown.

"The rights supposedly guaranteed us under the 13th, 14th and 15th amendments to the Constitution are brazenly trampled upon. These amendments have become scraps of paper. In the South, particularly in Texas, we cannot exercise the right to vote. We are barred from jury service in most states. In the rural regions, the Negro tenant-farmers and share-croppers are reduced to a state of peonage—virtual slavery from which the Civil war is supposed to have freed us. Their struggles for bread and land are drowned in blood."

Racial Consciousness – 1933

Negro History Week.

A Note On The Observance Of Negro History Week

IF nothing more than the fine co-operation of individuals and organized groups which characterized the Norfolk-Portsmouth observance of Negro History Week had come out of the twin-city celebration, the event would have made than justified itself. Into the work and spirit of the occasion were thrown the support of representatives of all segments of the colored population, while an increasing number of white citizens and city officals evinced a growing interest in the movement to unearth, record, and spread Negro history. That is commendable and productive of beneficial results in the whole sphere of racial progress and interracial goodwill.

But Negro History Week as carried out in the Norfolk-Portsmouth area went several steps further. As in all communities there are petty jealousies which serve to prevent individuals and groups from associating with each other. Aside from the joint effort for the particular observance, then, there was a reduction of the potency of such misunderstandings and antipathies. Most important of all, perhaps, is the fact that the celebration approached very closely the goals set up for it. Everything worked out to give it the inspirational and educational values it was designed to present and arouse. Numerous people found themselves in demand as speakers, some on subjects on which they had to refresh their minds, others on subjects unfamiliar to them and therefore calling for instructive research. Those to whom they spoke learned new facts and found themselves developing a new respect for the race, whether they were members of it or of other races. All along the line there was exhibited a larger interest in the Negro's origins and contributions to civilization in all ages.

If this renewed interest is to be of permanent value, it must pave the way for continued and increased financial and documentary contributions to the Association for the Study of Negro Life and History, the organization which is doing more than any other to carry forward the Negro history movement, and it must lead to a persistent effort to have the subject introduced on a basis ef parity with other subjects in schools and colleges where it is not now taught at all or only sketchily.

Some teachers have complained that the available material on Negro history is not suitable for elementary or high school students, but this objection cannot now hold. We doubt if there was ever any sound reason for that criticism, if teachers were interested and energetic enough to adapt the available texts to their particular uses. Over sixty colleges in the South now offer courses on the subject varying from discussions in sociology or economics to well-organized courses running a quarter or more. These are largely white colleges. Every Negro school and college teaching any history is cheating its students unless it offers a sound course in Negro history.

Journal and Guide
2-25-33
Norfolk Va

WASHINGTON. D. C.
TIMES
NEGROES HEAR DE PRIEST
FEB 14 [illegible]

"How Legislation Is Enacted" was the theme of an address by Representative Oscar de Priest of Illinois at the Negro History Week meeting held last night at the Birney Community Center under the auspices of the Hillsdale Civic Association.

Other participants include Garnet C. Wilkinson, first assistant superintendent of schools; the Rev. A. P. Scott, Ivey Brown, Mrs. Martha E. Ellis, Miss E. V. Smith, the Rev. J. C. Banks, and the Dunbar High School Orchestra.

The unveiling of a portrait of Hugh M. Brown, for whom the school was named, will feature the celebration at the Hugh M. Brown School today. Dr. Benjamin G. Brawley, professor of English, will speak at Howard University tonight at 7 o'clock.

Up And Doing Club To Celebrate Negro History Week

Sunday afternoon, Februray 19, the Up and Doing Club of the Person Country Training School will render a program in celebration of National Negro History Week, which began Sunday, February 12th. This club is composed of young men of Roxboro and the county. Some very good work has been done by this club and with the cooperation of the people in the local community and throughout the county it will be one of the outstanding organizations in the county.

The following subjects will be discussed: The Negro in History, Miss H. H. Hayes; The Negro in Education, Claud Trotter; The Negro in Business, S. J. Winstead; The Negro in Politics, G. W. Lawrence; The Negro in Art, Al Pulliam; The Negro in Agriculture, Johnnie Tuck.

The program wil begin at three-thirty P. M. A very cordial invitation is extended to all to be present.

Wm. Majors, President,
R. J. Botlon. 1st Vice-Pres

Negro History Week

Negro citizens of the city were observe National Negro History week, beginning Monday, it was announced this morning by J. L. Lomax, superintendent of the Dasher negro school. Programs have been arranged for each day of the week at noon at the Dasher and South street schools. Prof. L. L. Ison of the Waycross negro high school will deliver an address at St. Paul's A. M. E. church at noon tomorrow. A group of singers from Waycross will accompany him and render a musical program.

Valdosta, Ga. Times
Monday, February 13, 1933

Negro History Week

Negro citizens of the city will observe National Negro History week, beginning today, it was announced this morning by J. L. Lomax, superintendent of the Dasher negro school. Programs have been arranged for each day of the week at noon at the Dasher and South street schools. Prof. L. L. Ison of the Waycross negro high school will deliver an address at St. Paul's A. M. E. church at noon tomorrow. A group of singers from Waycross will accompany him and render a musical program.

Albany, Ga. Herald
Thursday, February 23, 1933

NEGRO HISTORY WEEK OBSERVED IN COUNTY

Murfreesboro, Feb. 20.—Negro History Week was appropriately observed last week. Each teacher stressed some point in Negro history every day throughout the week. Friday afternoon a pageant was given by the seventh grade class. The pageant dealt with the Negro from the days of slavery to the present. The pageant was composed and arranged by George T. Rouson, teacher of the seventh grade and principal of the Murfreesboro Colored Graded School. The pageant was so well prepared and staged that it was given again Friday evening, February 17. The school auditorium was crowded.

Some members of the seventh and sixth grades read papers concerning outstanding Negroes at chapel exercises Wednesday and Friday mornings. We have chapel twice a week—Wednesdays and Fridays.

This is the last week for relief work conducted in the form of jobs for unemployed. The Murfreesboro people are taking advantage of the final opportunity. We have been very pleased with the relief and Red Cross help. The outstanding evidences are seen in our improved campus and increased attendance. Some children could not have stayed in school but for the relief fund and Red Cross help.

GEORGE T. ROUSON.

New Bern, N. C. Sun Journal
Friday, February 17, 1933

Negro News Notes

E. L. JOHNSON,
Correspondent

Negro History week is being fittingly observed by the student body of the West Street school. The first public program was rendered Wednesday afternoon under the auspices of the "Dunbar Literary Club" of the high school department. The program rendered was as follows: Negro National Anthem, Lord's Prayer, Purpose of Celebrating, James Poole; Negro in History, Sylvester Carter; Negro Spiritual, Negro as an Editor, Lucile Hawkins; Negro in Business Vivian Dempsey; Solo, Robert Simmons; Address, Rev. Martinez, pastor of James City A. M. E. Zion church; Remarks, Prof. J. T. Barber.

Rev. Martinez in his address forcefully called attention to a number of outstanding negroes and pointed out what each had done to achieve success in his chosen field To the student body he said in substance, it is your duty to achieve something so that future generations will study your biography and e inspired to higher endeavors.

Negro History week was observed t the Riverside school Wednesday nd Thursday mornings of this veek. On Wednesday morning the eacher, Mrs. Lillian Dixon, read nd discussed topics from Carter G. Woodson's "History of the Negro". The subject discussed was. "The Negro before and after the Civil War." On Thursday morning Gertrude Guye reported on, "The Negro's Achievements During the World War."

TACOMA, WASH.
News
FEB 11 1933

Negro History Week

THE WEEK each year beginning with Lincoln's birthday has been designated as Negro History Week. During the week, schools, various organizations and numerous assemblages of citizens call attention to the history of the negro race in the United States and its achievements in various lines of endeavor. Observance of the week has become nation-wide.

Our negro citizens have every reason to be proud of the accomplishments of their people since Lincoln gave them freedom. It would be difficult to find any people who have made so much progress in education, good citizenship, the arts and sciences and self-restraint in so short a time and against such tremendous obstacles.

NEGRO HISTORY WEEK

Negro history week has just passed. Carter G. Woodson, greatest exponent of the preservation and propagation of Negro history and achievement, has been to our state and served us well. To President Rhoads and Prof. W. L. Davis, who were instrumental in bringing Dr. Woodson to us, we should be grateful; and above all we should have a greater interest in our own accomplishments, and be filled with a greater zeal to see to it that Negro children shall have a continually greater opportunity and inspiration to know about and cherish the great historical facts and achievements of their own.

High Level Reached In Celebration of Negro History Week

(by Dr. Carter G. Woodson)

The numerous requests for the Negro history week pamphlet, "Ethiopia Meets Error with Truth," and the highly favourable communications received by the Association for the Study of Negro Life and History indicate not only an increasing interest but a more favorable attitude toward the celebration. These requests have come from all parts of the country—from community centres, clubs, churches and schools of both races in the North. East, West and South.

The Schools of the District of Columbia have set a high mark in accepting prizes in books amounting to almost $200.00 which will be awarded by the Carry Ice Cream Company for the best essays of school children upon outstanding characters in Negro History. Just across the Potomac too, under the stimulus of Mr. Elam of the Public Schools of Alexandria there are evidences of a promising celebration due to the approval given th effort by the superintendent of the public schools of that city. The State Department of Education of Virginia, moreov r, is distributing the literature at strategic points.

North Carolina following its usual custom of promoting the study of the Negro in every way possible, has manifested as much interest as heretofore and bids fair to eclipse some of its neighbors. From South Carolina, however comes a similar assurance of interest in the celebration especially at Columbia, where the superintendent of the public schools has sent to the principals the request to give due attention to this movement which he considers beneficial to the system. In Georgia interest has been manifested especially around Atlanta as a result of the recent annual meeting of historians in that city and further intrest has been shown in Savannah and Augusta where those thus interested have the co-operation of the boards of education. Similar evidences of such co-operation have been shown by state officials of Florida, Alabama, Mississippi, Arkansas and Tennessee. Knoxville, Norristown, Nashville, and Memphis are especially active.

In Louisiana, Texas and Oklahoma the citizens have become very enthusiastic over the prospects of the establishment of a Southwest Branch of the Association with headquarters at Houston, Texas. This has stimulated much more interest than usual in the celebration and especially since the Director of the Association will spend Negro History Week and most of February carrying the message of racial achievements and self-respect to the various cities of the southwest. Interest in the movement has been warmly expressed by the State Department of Education of Texas and city superintendents in Okmulgee, Tulsa, Oklahoma City, Galveston, Dallas and Houston.

Along the border line between the North and South the celebration has become deeply rooted in the minds of the city superintendents at such points in New Jersey as Camden, Orange and Elizabeth. The Superintendent of Elizabeth requested two hundred additional copies of "Ethiopia Meets Error with Truth," after he had received the allotted number. The Superintendent of Orange, New Jersey welcomes the opportunity, saying: "In asmuch as our school is to put in a project on a given subject, we would like to build our project that week around Negro history. Our idea is to recognize the achievements of the Negro iin literature and music, human relations, and various other fields."

In New York the movement, thanks to the branch of the Association there has received attention from W. J. O'Shea, Superintendent of Public School and from other such officials at Cortland, Amsterdam, Auburn, Binghampton, Rochester and Buffalo. Rochester however gives a most stimulating account from one of the teachers in the Public Schools, who expresses her indebtedness to the Association for the use of certain books of historp which she uses in her class together with UP FRCM SLAVERY. A similar account has come from the high school of Lancaster, Pennsylvania, in a communication from the teacher stating that she has used such materials on history along with UP FROM SLAVERY in teaching one hundred and seventy-two girls of the sophomore class Other such encouraging reports have come from strategic points in the state of Pennsylvania like Dorona, Altoona, Aliquippa. Chester and Philadelphia.

Looking over the west, one discovers the same stir. At Indianapolis the co-operation of the superintendent has been secured and the literature distributed at strategic points. From Churubusco, Evansville, Richmond and Gary the same encouraging accounts rave been received. In St. Louis, Jef fedson City, Kansas City, St. Joseph, Milwaukee, Topeka, and Omaha unusual enthusiasm has developed. In Denver there has been sufficient interest to result in a requisition for additional Negro History Week material and also a request for suggestions of lists of books for the high schools, classes now desiring to studp the Negro spstematically. The Superintendent of Schools of Pasadena would like to follow up the enthusiasm of Negro History Week with a definite program for the study of this neglected element of our population.

Monday, February 20, 1933

WOULD PUT NEGRO ON A SOUNDER BASIS

Dr. Daniels, Speaking At A. and T., Urges Greater Quality In Various Activities.

Sunday afternoon, at the fourth program of the negro history week observances at A. and T. college, Dr R. P. Daniels, of Virginia Union university, addressed the college on "The Evaluation of Negro Achievement."

Dr. Daniels said there is need for a new consideration of negro achievement in all fields of endeavor on a qualitative, rather than on a quantitative basis. In this connection Dr Daniels stated that the need of the negro at present is not more banks but sounder banks, not more colleges but institutions of higher scholastic standing, not more college graduates but more men better-prepared in all walks of life.

Other features of the program were a solo by Josephine Barriere, "Let the Heav'n Light Shine On Me," composed by Professor Baker of the college, a short speech of introduction by Dean Mayfield, chairman of the program, and a spiritual, "Li'l David," sung by the school quartet.

Negro History Week
3

Racial Consciousness-1933

A HIGHER LEVEL REACHED IN THE CELEBRATION OF NEGRO HISTORY WEEK

Globe 1-28-33

By Carter G. Woodson, Editor of "The Journal of Negro History For Release, Jan. 25, 1933

Nashville, Tenn.

The numerous requests for the Negro History Week Pamphlet "Ethiopia Meets Error with Truth," and the highly favorable communications received by the Association for the Study of Negro Life and History indicate not only an increasing interest but more favorable attitude toward the celebration. These requests have come from all parts of the country—from community centers, clubs, churches, and schools of both races in the North, East, West, and South.

The Schools of the District of Columbia have set a high mark in accepting prizes in books amounting to almost $200.00 which will be awarded by the Carry Ice Cream Company for the best essay of school children upon outstanding characters in Negro History. Just across the Potomac, too, under the stimulus of Mr. Elam of the Public Schools of Alexandria there are evidences of a promising celebration due to the approval given the effort by the superintendent of the public schools of that city. The State Department of Education of Virginia, moreover, is distributing the literature at strategic points.

North Carolina, following its usual custom of promoting the stuy of the Nergo in every way possible, has manifested as much interest as heretofore and bids fair to eclipse some of its neighbors. From South Carolina, however, comes a similar assurance of interest in the celebration especially at Columbia, where the superintendent of the public schools has sent to the principals the request to give due attention to this movement which he considers beneficial to the system. In Georgia interest has been manifested especially around Atlanta as a result of the recent annual meeting of historians in that city and further interest has been shown in Savannah and Augusta where those thus interested have the cooperation of the boards of education. Similar evidences of such cooperation have been shown by state officials of Florida, Alabama, Mississippi, Arkansas, and Tennessee. Knoxville, Morristown, Nashville and Memphis are especially active.

In Louisiana, Texas, and Oklahome the citizens have become very enthusiastic over the prospects of the establishment of a Southwest Branch of the Association with headquarters at Houston, Texas. This has stimulated much more interest than usual in the celebration and especially since the Director of the Association will spend Negro History Week and most of February carrying the message of racial achievements and self-respect to the various cities of the Southwest. Interest in the movement has been warmly exposed by the State Department of Education of Texas and city superintendents in Okmulgee, Tulsa, Oklahoma City, Galveston, Dallax and Houston.

Along the border line between the North and South the celebration has become deeply rooted in the mind of the city superintendents at such points in New Jersey as Camden, Orange, and Elizabeth. The Superintendent of Elizabeth requested two hundred additional copies of "Ethiopia Meets Error with Truth,' after he received the allotted number. The Superintendent of Orange, New Jersey, welcomes the opportunity, saying: "Inasmuch as our school is to put in a project on a given subject, we would like to build our project that week around Negro history. Our idea is to reorganize the achievements of the Negro in literature and music, human relations, and various other fields."

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Looking over the West, one discovers the same stir. At Indianapolis the cooperation of the superintendent has been secured and the literature distributed at strategic points. From Churubusco, Evansville, Richmond, and Gary the same encouraging accounts have been received In St. Louis, Jefferson City, Kansas City, St. Joseph, Milwaukee, Topeka, and Omaha unusual enthusiasm has developed. In Denver there has been sufficient interest to result in a requisition for additional Negro History Week material and also a request for suggestions of lists of books for the high school classes now desiring to study the Negro systematically. The Superintendent of schools of Pasadena would like to follow up the enthusiasm of Negro History Week with a definite program for the study of this neglected element of our population.

NEGRO HISTORY WEEK SPREADS

Argus

Increasing Interest and a More Favorable Attitude Shown Toward the Celebration

2-3-33

By Carter G. Woodson, Editor of "The Journal of Negro History

The numerous requests for the Negro History Week favorable communication received by the Association for the Study of Negro Life and History, indicates not only an increasing interest but a more favorable attitude toward the celebration. These requests have come from all parts of the country—from community centers, clubs, churches, and schools of both races in the North, East, West, and South.

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Spread in the South

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Other Sections Take it Up

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HAMPTON TO OBSERVE HISTORY WEEK

(By George A. Kuyper)

Hampton Institute, Va., Feb. 6— Although plans for the observation of Negro History Week have not been fully developed, several features have already been announced. Representatives of the Society for the Study of Negro History will have charge of chapel services during the week of February 12.

On Saturday evening, February 11, Dean Emeritus Charles R Brown of Yale Divinity School a nationally famous preacher and lecturer, will give his famous lecture on "Abraham Lincoln" On Saturday morning Dean Brown will corduct the usual Sunday morning service.

The Phyllis Wheotley Society will present a program entitled "Spirituals—The Negro's Gift to American Art" on Sunday afternoon, February 12. This will be in the form of a pageant written by the members of the Society. The Society for the Study of Negro History will also have charge of a program to be given Thursday evening in Ogden Hall

Negro Poetry Featured at Burrville Center

During Negro History Week, Burrville Community Center will feature Negro poets on their program next Tuesday night. The program is being given by the Burrville Women's Club.

On the program are such artists as: Mrs. Parthenia McBrown Thomas Bowie, Benjamin Washington, Miss Gladys Ward, Dr. J. E. Rattley, Miss Eliza Coppage, Mrs. Willie Powell, the Rev. H. W. Campbell, and the Rev. W. B. Marsh, Mrs. Netherlands and Miss Gabriel Pelham, Charles Thomas, instructor at Armstrong High School, will be master of ceremonies.

The Burrville Women's Club officers include Mrs. E. Smith, president; Mrs. Mrs. A. Upshaw, vice-president; Mrs. Charles Thomas, secretary; Mrs. D. Washington, treasurer; Mrs. M. Mavoritte, secretary-treasurer of Scholar Club funds.

The members are Mrs. C. Knox, Mrs. N. Knox, Mrs. Bolling, Mrs. Chapman, Mrs. Jefferson, Mrs. Lewis, Mrs. Porter, Mrs. Sissney, Mrs. Grey, Mrs. Bryant, Mrs. Gordon, Mrs. Johnson, Mrs. Morgan, and Mrs. Rattley.

Those acting as ushers will be Miss L. Johnson, Miss Diggs, Miss Gladys Lewis, Miss Brown, Miss Shumate, Miss Jackson, Miss Dews.

Mrs. Carrie Knox is the community center secretary for the Burrville center.

enlightened policies and leadership it has the confidence of officialdom.

National Organizer John D. Could installed the following officers of Local, No. 71 of the National Federation, on Friday night, February 4: Edward L. Scott, president; Joseph Ruffing, first vice president; William Perry, second vice president; Richard M. Carter, recording secretary; Rosella B. Thomas, financial secretary; Mamie Tate, assistant financial secretary; the Rev. E. B. Green, treasurer; Chas. H. Brown, guardian; the Rev. Richard N. Blalock, chaplain; and Laurence J. W. Hayes, publicity director.

Regular meetings of this local are held on the First Friday of each month in room 604 of the building at 710 Fourteenth Street, Northwest, at 8 p.m. All Federal employees are cordially invited at all times.

* * *

I learned last week that in 1914 there were 3,000 Negro clerks in the various departments. Now there are less than three hundred. It seems that there is an understanding among the various departments to do away with them. At the rate they are going, in 1940 the species will be extinct.

ANNOUNCEMENT

I am sure that the readers of this column will be delighted to know that its editor has secured a copy of "The Spoilsman's Guide." This is the booklet containing the names locations and salaries of some 110,000 positions in the federal service which are not protected by the civil service rules.

Some seven or eight thousand Negroes who are in the federal service in and around Washington are affected by the publishing of this book. If interested in the contents of this book, write the editor of this column at the Washington Tribune Office, 920 U Street, Northwest, Washington, D. C.

WASHINGTON, D. C.
STAR

FEB 14 1933

NEGRO HISTORY WEEK

First of Four Special Programs Held Last Night.

The first of four special programs commemorating Negro History week was held last night at Birney Community Center, Nichols avenue and Howard street southeast. Others will be held throughout the week in the various colored community centers.

Representative Oscar DePriest, Republican, colored, of Illinois, delivered the principal address. H. C. Brown, colored, president of the Industrial Savings Bank, also spoke.

NEGRO HISTORY WEEK

Negro history week will be again observed. It is very apropos for the observance to be the week of February twelfth. Much of the history of the Negro of this country is enveloped with the events of this week. On the first day of the week the birthday of the emancipator of the race in the United States will be celebrated. Following this will be the birthday of the Negro who did so much to arouse the conscience of the people of this country and England against the injustice of slavery and causing the culmination of sentiment into a civil war which forced the act of emancipation. Among all of the racial movements there is not one more important and more necessary than the perpetuation of history and the propagation of it among the mass of the people. There is a painful laxity among our people in this direction. Failure to record important events is doing much to retard progress and dampen inspiration. It is with considerable pride that every group maintain historical events and is ever on the alert to add thereto. The activity of the Confederate organizations in this and other states and those of the other wars should be a lesson to us, impelling action to do likewise. It may be informing to note that among the Irish-Americans there is a historical society mainly for the purpose of assembling and publishing data on Irish contributions to American history, especially during the Revolutionary War, even to the present. This society has four thousand members and is raising one million dollars to make more effective the idea. This gives a slight indication of the importance that other groups attach to mere history. The Negro's part in American history is as important as that of any other race, but it is very necessary for those events to be gathered and placed in permanent form to be transmitted. The Tribune has on several occasions called attention to laxness in this direction and urged improvement. Even locally we are neglecting historical events that will be lost to the race if immediate steps are not taken to maintain them. There is not a more opportune time for the organization of a local historical society than during this observance. Surely there must be a sufficient number of interested ones to join such an organization.

"The Negro in the Discovery and Exploration of America." "Negro labor in the United States." "The Negro Inventor." "The Negro Soldier." "The Negro Poet." "The Negro in Art." "The Negro Spokesman." "The Negro Press." "The Negro in Business." "The Negro in Professions." "The Negro Educator." "The Negro in Ministry."

The celebration will close Sunday, February 12, at 3:00 o'clock, with a mass meeting in the auditorium of the high school at which time Prof. E. P. Eppses, professor of History at State College, Nashville, will deliver an address on the general achievement of the negro in America. Both white and colored citizens are invited to be present at this mass meeting.

Fayetteville Tribune
Thursday, February 9, 1933

COLORED H. S. H CELEBRATES "NEGRO HISTORY WEEK"

The Fayetteville Colored High School celebrated this week, what is known as the "Negro History Week." Beginning Tuesday, February 7, each day during the chapel exercises three papers were read from various advance students touching some phase of negro achievement. Papers were read on the following subjects:

Rochester, however, gives a most stimulating account from one of the teachers in the Public Schools, who expresses her indebtedness to to the Association for the use of certain books on history which she uses in her class together with UP FROM SLAVERY. A similar account has come from the high school of Lancaster, Penn., in a communication from the teacher stating that she has used such materials on history along with UP FROM SLAVERY in teaching one hundred and seventy-two girls of the sophomore class. Other such encouraging reports have come from strategic points in the state of Pennsylvania like Donors, Altoona, Aliquippa, Chester, and Philadelphia.

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Mrs. Carrie Knox is the community center secretary for the Burrville center.

enlightened policies and leadership it has the confidence of officialdom.

National Organizer John D. Could installed the following officers of Local, No. 71 of the National Federation, on Friday night, February 4: Edward L. Scott, president; Joseph Ruffing, first vice president; William Perry, second vice president; Richard M. Carter, recording secretary; Rosella B. Thomas, financial secretary; Mamie Tate, assistant financial secretary; the Rev. E. B. Green, treasurer; Chas. H. Brown, guardian; the Rev. Richard N. Blalock, chaplain; and Laurence J. W. Hayes, publicity director.

Regular meetings of this local are held on the First Friday of each month in room 604 of the building at 710 Fourteenth Street, Northwest, at 8 p.m. All Federal employees are cordially invited at all times.

* * *

I learned last week that in 1914 there were 3,000 Negro clerks in the various departments. Now there are less than three hundred. It seems that there is an understanding among the various departments to do away with them. At the rate they are going, in 1940 the species will be extinct.

ANNOUNCEMENT

I am sure that the readers of this column will be delighted to know that its editor has secured a copy of "The Spoilsman's Guide." This is the booklet containing the names locations and salaries of some 110,000 positions in the federal service which are not protected by the civil service rules.

Some seven or eight thousand Negroes who are in the federal service in and around Washington are affected by the publishing of this book. If interested in the contents of this book, write the editor of this column at the Washington Tribune Office, 920 U Street, Northwest, Washington, D. C.

WASHINGTON, D. C.
STAR

FEB 14 1933

NEGRO HISTORY WEEK

First of Four Special Programs Held Last Night.

The first of four special programs commemorating Negro History week was held last night at Birney Community Center, Nichols avenue and Howard street southeast. Others will be held throughout the week in the various colored community centers.

Representative Oscar DePriest, Republican, colored, of Illinois, delivered the principal address. H. C. Brown, colored, president of the Industrial Savings Bank, also spoke.

NEGRO HISTORY WEEK

Negro history week will be again observed. It is very apropos for the observance to be the week of February twelfth. Much of the history of the Negro of this country is enveloped with the events of this week.

On the first day of the week the birthday of the emancipator of the race in the United States will be celebrated. Following this will be the birthday of the Negro who did so much to arouse the conscience of the people of this country and England against the injustice of slavery and causing the culmination of sentiment into a civil war which forced the act of emancipation. Among all of the racial movements there is not one more important and more necessary than the perpetuation of history and the propagation of it among the mass of the people. There is a painful laxity among our people in this direction. Failure to record important events is doing much to retard progress and dampen inspiration. It is with considerable pride that every group maintain historical events and is ever on the alert to add thereto. The activity of the Confederate organizations in this and other states and those of the other wars should be a lesson to us, impelling action to do likewise. It may be informing to note that among the Irish-Americans there is a historical society mainly for the purpose of assembling and publishing data on Irish contributions to American history, especially during the Revolutionary War, even to the present. This society has four thousand members and is raising one million dollars to make more effective the idea. This gives a slight indication of the importance that other groups attach to mere history. The Negro's part in American history is as important as that of any other race, but it is very necessary for those events to be gathered and placed in permanent form to be transmitted. The Tribune has on several occasions called attention to laxness in this direction and urged improvement. Even locally we are neglecting historical events that will be lost to the race if immediate steps are not taken to maintain them. There is not a more opportune time for the organization of a local historical society than during this observance. Surely there must be a sufficient number of interested ones to join such an organization.

Fayetteville, North Carolina
Thursday, February 9, 1933

COLORED HIGH CELEBRATES "NEGRO HISTORY WEEK"

The Fayetteville Colored High School celebrated this week, what is known as the "Negro History Week." Beginning Tuesday, February 7, each day during the chapel exercises three papers were read from various advance students touching some phase of negro achievement. Papers were read on the following subjects:

"The Negro in the Discovery and Exploration of America." "Negro labor in the United States." "The Negro Soldier." "The Negro Inventor." "The Negro in Art." "The Negro Poet." "The Negro in Business." "The Negro Spokesman." "The Negro Press." "The Negro Educator." "The Negro in Professions." "The Negro in Ministry."

The celebration will close Sunday, February 12, at 3:00 o'clock, with a mass meeting in the auditorium of the high school at which time Prof. E. P. Eppses, professor of History at State College, Nashville, will deliver an address on the general achievement of the negro in America. Both white and colored citizens are invited to be present at this mass meeting.

Negro History Week.

Racial Consciousness - 1933

THE STORY OF THE RACE

In defining the objects sought to be accomplished by the observance of Negro History Week, Dr. Carter G. Woodson, director of the Association for the Study of Negro Life and History, emphasized the following feature. Interest should be manifested in the saving and preservation of family records. In the homes of many are valuable material in the form of letters, diaries, wills, deeds, bills of sale, manumission and naturalization papers, in which are revealed facts of racial history not mentioned in books. These data should be carefully preserved and put at the disposition of impartial and experienced investigators for purpose of telling the story of the race for future generations.

How little the average Negro knows of the history of his race was brought out in no uncertain terms by an editorial entitled "Negro History," printed in the Black Dispatch of Oklahoma City. Editor Dunjee was prompted to begin his investigation by the statement of a popular columnist, who asserted that "Negroes know everything about obscure, irrelevant Jehosephat, Jeremiah, King Solomon, and nothing about Frederick Douglass." He began with asking his office force why a playhouse in Oklahoma City was named "The Aldridge." Not one had the answer, nor could two ministers who happened in help solve the problem.

Astonished at the ignorance of the ministers as to the history of the great Negro actor, the editor thought they might be better posted as to their own profession, so he asked them about Lemuel Haynes and Harry Hosier. This also drew a blank, so he had to inform them about the former who as a Congregational minister in 1818 was pastor of a white church at Torrington, Conn. Rev. Harry Hosier was shown as a Negro Methodist preacher with a reputation for oratory, that was endorsed by Bishop Asbury. The office class also confessed ignorance as to Christophe and Dessalines, but one young woman had heard of Toussaint L'Ouverture.

Now, Editor Dunjee published these results, as he said, at the risk of falling out with his entire office force, but he recommends others to do as he has done. Start a questionnaire in the home or the office and find out out how much or how little members of the race know of their own history. About colonial heroes they may have heard of Paul Revere and Nathan Hale but see if they know anything about Crispus Attucks and Peter Salem. If they do not, give them a copy of Arthur Huff Fauset's "For Freedom", which will add to their knowledge of race characters whose achievements are worth knowing.

Racial Consciousness-1933

Negro Protective League.

Kans. Negro Protective League Elects Officers

Kansas City and Topeka Plaindealer

Bishop J. Arthur Hamlett Re-elected President of Organization

1-17-33 Kansas City, Kansas

(Plaindealer News Service)

Topeka, Kansas, Feb. 17 —The annual session of the Kansas Negro Protective League was held here Monday at the Calvary Baptist Church, Rev. O. M. Locust, pastor. Despite the cold weather and slippery roads there was a large attendance in the afternoon and evening. The afternoon session was given over to addresses and discussion of many vital matters, interspersed with excellent musical numbers. The general theme was "Carrying the Torch".

The League went on record as opposing the bill before the Senate to consolidate Western University and Kansas Vocational School. A resolution was passed expressing the hope that our people would share in the distribution of the patronage of the state on a fair and equitable basis under the Landon administration.

The night session was characterized with enthusiastic discussion of economic, social and political questions: The following officers were elected for another year. Bishop J. Arthur Hamlett, Kansas City, President; Attorney C. M. Stokes, Leavenworth, first Vive-President; Attorney W. M. Sayers, Hill City, second Vice-President; Mrs. Jennie Washington, Topeka, third Vice-President; Attorney James A. Davis, Topeka, Secretary; Mr. W. J. Woods, Tonganoxie, assistant secretary; Rev. C. S. Sales, Topeka, assistant secretary; Mr. Fred Stone, Lawrence, treasurer; Reverends G. McNeal, Kansas City, O. M. Locust, Topeka and J. W. Hays, Wichita, chaplains. Chairman of congresional districts: Attorney W. M. Bradshaw, Topeka, First: Doctor W. M. Blount, Kansas City, Second; Rev. J. T. Elias, Pittsburg, Third; Doctor J. J. Carter, Emporia, Fourth; Doctor F. O. Miller, Wichita, Fifth Attorney W. M. Sayers, Hill City, Sixth; and Rev. N. J. Stokes, Pratt, Seventh. Chairman of important committees are Rev. L .H. Crawford, Kansas City; Attorney Claude L. Jones, Kansas City; Mr. Thomas Simpson, Topeka; Rev. J. R .Ransom, Wichita; Atorney W. H .Towers, Attorney W. M. Wods, Rev. C E. Chapman and Mr. W. M Boone, Kansas City; Dr. W. M. Thomas, Leavenworth; Mr. Chester Gaskin, Kansas City.

Kansas City had the largest delegation of any city except Topeka, there being ninteen from Kansas City. They were here from as far west as Pratt and Wichita.

A vote of thanks was given Rev. O. M. Locust and Calvary Baptist church for the very excellent entertainment, and the banquet.